Ewing Galloway

THE Methodist Woman

November, 1943

THE METHODIST WOMAN

420 Plum Street, Cincinnati 2, Ohio

Published monthly by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 50 cents. Canada, Newfoundland, and Labrador: One year, 75 cents. All other foreign countries: One year, 85 cents.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y. The address of the Assistant Editor is 420 Plum St., Cincinnati 2, Ohio.

Who's Who

***Our Cover Page*—In the August issue of *The Woman*, a monthly magazine published by Farrell Publishing House, New York, N. Y., appeared the cover on our paper. We are using this with the permission of the editor, Mrs. Lorna Farrell and of Ewing Galloway, photographers.**

***Miss Florence Gordon*, editor Woman's Board of Foreign Missions, Reformed Church in America, New York.**

***Mrs. Lorna Farrell*, editor *The Woman*, a monthly magazine published by Farrell Publishing Company. Article appeared first in the August issue of this magazine and is used by permission. Mrs. Farrell is timely in her article and Methodist women will read it with understanding and appreciation because of our connection with *The World Federation of Methodist Women*.**

***Mrs. Aldena Cram Geer*, Secretary of Missionary Education and Service, Northern Minnesota Conference, Moorhead, Minn.**

***Miss Frances L. Taylor*, Superintendent Susannah Wesley Home, Honolulu.**

***Miss Mary E. Daniel*, Superintendent The Mary Elizabeth Inn, San Francisco, Calif.**

***Miss Eva Lee Perry*, Superintendent Epworth School, Webster Groves, Mo.**

***Mrs. Jennie Cartland Callister*, Assistant Secretary, Home Missions Council of North America, New York, N. Y.**

***Mrs. Minnie Kenderline*, Chairman of Spiritual Life, Upper Iowa Conference.**

***Miss Tracy D. Mygatt*, New York, Secretary Campaign for World Government.**

Ask Yourself

1. **"A demonstration of unity and solidarity."**
2. **A woman-push is needed.**
3. **Locate Mary Elizabeth Inn, Susannah Wesley Home.**
4. **What does cosmopolitan mean?**
5. **Identify Miss Henrietta Gibson, Miss Eleanor Neff, Dr. Harold Moody, Miss Mary E. Daniel.**
6. **Three personal specifications made when signing the pledge card.**
7. **It helps to *give* rather than *raise*.**
8. **What one society did to avoid extra work curtailed in money-raising methods.**
9. **"Study pending legislation and act."**
10. **An income for life.**

The Methodist Woman

"The Price of an Enduring Peace"

By Florence Gordon

WOMEN have always paid the price of war; they are paying it now in heartbreak and agony. Naturally women will be among the first to be willing to pay the price of peace. Peace has its price, for sharing costs. It takes study to see where and how best to share—how to help others to help themselves. It takes time, thought, and prayer. It takes sacrifice to share—to be willing to have less oneself that others may have more.

Something Women Can Do Today

There are ten million Protestant women in the United States. There is little limit to what they can do when they set out to do something together. The United Council of Church Women, of which Methodist Church women are a part, is planning a step at once to help build peace. It has called on all church women to join in a great demonstration of unity and solidarity on Armistice Day, November 11, 1943, which is to be known as *World Community Day*. From Maine to California that day all the women of all the churches will observe World Community Day. They will meet in denominational and interdenominational groups all over the land, to study together, pray together, plan together, for this *world sharing* which is necessary for peace. Their theme will be "The Price of an Enduring Peace." As on the World Day of Prayer, they will all use the same programs, and follow a common worship service. It is hoped that church women in every community across the country will join that day in worship, discussion, and inspirational fellowship.

This great demonstration by the women of America will fit right into a two-weeks' emphasis on building the peace in which all the men and women of all the churches are to co-operate. Between November first and fifteenth 125 towns and cities will be visited by a "Flying Squadron" of Christian leaders, who will address great meetings on Christian World Order. November 7 will be observed as World Order Sunday. For two weeks, therefore, we will all be thinking, praying, and planning for peace, and on November 11 women will show their united strength in working purposefully for peace and *world sharing*.

"Feed the hungry" is a plea that finds response at once in the heart of every woman. Church groups here find something that they can do at once and know that they shall have to continue to do long after the peace treaty is signed and the world is again stabilized. The United Council of Church Women has voted to favor the program of feeding the children of Europe right away. There is food enough in South America, there are Swedish ships available for transporting it, the Red Cross will see that it is properly distributed. We can flood our President and lawmakers in Washington with pleas and petitions for this sharing with the hungry children of war-torn Europe.

One denomination, the Church of the Brethren, according to an article in the *New York Sun* of June 29, 1943, has launched a concrete plan of helpfulness. There are so few dairy cattle left in Europe that that is one of the main reasons why the children are malnourished and disease-ridden. This church plans to replenish the stock by sending to Europe from five to ten thousand cows as an expression of international friendship. Members of the church have already given two hundred heifers for this "Heifers for Relief" project. They are showing their faith by their humanitarian works.

The Racial Price of Peace

One of the biggest lessons we will have to learn if we are to live in enduring peace with both those inside and outside our borders is that of being "color blind." If we look with the eyes of Jesus we shall see that red, yellow, brown, and black skins are merely outer coverings—"He fashioneth their hearts alike" and "We are all brethren." Surely the Detroit race riots have shown that we need to learn this lesson of race. A distinguished Catholic primate, who heads a committee studying matters of racial discrimination, says, after investigation, that the rioting in Detroit had its roots in bad housing and overcrowded conditions among the Negroes. Those who know best claim that crime in Harlem comes from similar causes. If we know the cause, we should be able to apply the remedy

(*Continued on page 16*)

The World in Her Hands

By Lorna Farrell

A WOMAN'S scheming is traditionally successful when she's scheming alone to her personal advantage. However, in a world at war there is nothing to want for oneself except survival: that and the hope of preventing another war. What woman could want more than this?

Yet, if we really want this, if we sincerely believe that future wars can be prevented, we must pay the initial price of a fundamental change within ourselves. The time must come when woman meets woman, not to look each other up and down, but to meet eye to eye in that unspoken alliance which exists among men. Then we can cease to worry about the possibility of a better world. When such meetings spread to an international sisterhood, then there will be a better world.

The bugles blow and 105,250 American women don their uniforms in the service of our country. The factories call and 4,000,000 American women are on their way to the production lines. The alarm clock rings and 28,000,000 American housewives pitch into their jobs on the home front. Every woman in the land is contributing in some way to some degree in the winning of this war.

It is a fine effort, an indispensable effort, but it is not going to be enough. The tramp of homebound feet is a sweet thing to contemplate as we toil and sacrifice, but this alone will not herald the beginning of the world we want. These returning soldiers will hand us a torch to carry on. To drop this in the excitement of victory would make futile gestures of our present efforts, and our triumph would become our undoing.

Does the average American woman realize her potential importance in this stage of our history? Is she aware of a responsibility beyond the assembly lines, beyond her home?

It is a woman's function to bring life into this world, to nourish and sustain that life, to guide and bring it to its best. It is her purpose to surround this life with protecting relationships, smoothing out or doing away with those that are not. This is her right and her home is her realm. Here she sets her standards. She is the one who decides, "This or that person is welcome in my home because he furthers my plans. This or that person is not welcome because he is a threat to my plans." Zealously, twenty-four hours a day if need be, she guards and struggles against subversive elements from without, against illness and misfortune from within. At all costs she will hold this home together.

ONLY one enemy does she fear above all others, and that is war. A woman has no defense against war. For centuries she has ranted against it, against the evil of its causes, against the treachery of men in high places. But powerful as she is to set policies within her own home, resourceful as she has been in contributing to the war effort and in nursing the wounds that are caused by war, she has done little to formulate policies to prevent war. This she has left to men who cannot see beyond their selfish interests, who excuse the consequences by saying that they are obliged to make the best of things as they are. Woman knows it is never necessary to make the best of things as they are—except for those who live in a darkness unlighted by ideals, unhelped by the knowledge that a better world is possible, if one wants a better world.

There is a tragic irony in this picture of a woman who runs her world within her four walls, completely blinded by her small security and her power to maintain it. She feels supreme. She trusts no allies in her sovereignty, least of all other women. They are rivals before they prove themselves worthy of friendship, yet even in friendship their is always suspicion. That is the error of all women. It is the world beyond their doorsteps which has been their common enemy since time immemorial, the world that makes the laws discriminating against them, the world which goes to war over their heads, and wrests from them the very nucleus of their homes.

Woman's security, therefore, is in a sisterhood of women—against the outer world which destroys the security within her own four walls.

There will be no security in any home until there is a better world. There cannot be a better world until it is visualized and formulated by men and women together. And women can never co-operate toward this end until they change their fundamental attitudes with respect to their homes, each other, and the world.

WE ARE fast discovering that the American home is no longer isolated. Nor will it be in the world of the future. It is a living, small-scale example of democracy, an inseparable part of the whole. It is responsible to itself only insofar as it is responsible to the American ideal. Too long has a woman conducted her family life only in relation to herself. Yet it is more important for her husband to be a force for good in their community than for him to make a favorable impression on her friends,

more important for her to bring up her children as future citizens than as dutiful sons and daughters. It is more important for her to agree with the woman next door on the world they want, and to exercise her right to attain it, than to bicker over who has first call on the part-time maid.

As never before, women need to discover their own uses and their value to each other. As never before do we need an understanding between the sexes, as such an alliance among women would foster. It is not a case of women banding together against men. It is a case of regarding other women as men regard other men, doing away with the sex hostility that arises from pettiness and coming to a realization of the value of differences between men and women.

It is masculine to deal only with the obvious, to reason from A to B and from B to C. It is feminine to have a distant goal, fighting directly toward that goal by instinct, ignoring the obvious. It is masculine to reason; feminine to feel. We cannot have a better world without equal expression of both elements.

THE day of opportunity for American women is at hand. Those who are public-minded are forging ahead with such movements as the "Woman's Action Committee for Victory and Lasting Peace," of which Mrs. Carrie Chapman Catt is honorary chairman. We are grateful to our women leaders, to our women's clubs. Organizations are essential as proving grounds for our opinions. But what is needed primarily is a woman-push that springs not from platforms, but straight from the prayer in every woman's heart.

There can be no such mass movement unless we depersonalize our outlook, unless we turn that powerful "I-want-for-myself" force outward, in unison with all women, until we realize that we must help establish security in the world before we can have it within our homes. No investment of special rights, no magic powers are necessary for this, only a consolidation of our sane instincts, determination, and single-mindedness which women now spend individually on the preservation of their homes. It is a wide, a global outlook women must acquire in order to turn the "I-want-for-myself" force outward. No American woman, no matter how or where she lives, is to be excused from this because, as a center of the family, she holds a sacred office. As one member of a circle of friends, she holds confidence. Wherever, whatever she is, she is a power that influences and molds, a focal point for public opinion. So every woman must speak her mind and exert her power as a woman, and not as the mouthpiece of a man.

As an American she is a blend of many nationalities in a common search for freedom of speech, freedom of religion, freedom from want, freedom from fear. Her right, therefore, is an independent one, and her heritage is an ideal unlimited by time, unbounded geographically. She owes the world a continued demonstration of these freedoms. Let her look beyond her little life, beyond the hatreds fostered by war, to establish an international sisterhood. Let this be her share in the guarantee of lasting peace. Even in Nazi Germany there are thousands of women waiting grimly for the day of liberation. Even in Japan. All oppressed and war-weary women will look to America for guidance toward a world in which it will be safe to live, to love, and to bring forth children. We must not fail the world beyond our doorsteps or we shall have betrayed our private worlds within.

Associate Treasurer

IN THE September meetings of the Executive Committee of the Woman's Division of Christian Service, Miss Henrietta Gibson, Albany, New York, was elected associate treasurer of the Woman's Division. Miss Gibson brings to her new job a rich background of experience in the Woman's Society of Christian Service. She is president of the Woman's Society of Christian Service of the Troy Conference, and chairman of the Conference Board of Missions and Church Extension of her conference. She was a delegate to the General Conference in 1936 and 1940, a member of the Uniting Conference in 1939, and heads the lay delegation of Troy Conference to the 1944 General Conference.

Miss Gibson will handle trust funds, investments, and property matters in the Woman's Division of Christian Service, a task for which she is well equipped. She is a graduate of Vassar College and was treasurer of the Alumni Fund for many years. She is treasurer of the United Council of Church Women. As treasurer of this group she handles the funds for the World Day of Prayer.

Miss Gibson knows the mission field, for she has traveled extensively in many sections of the world. She is also a member of many national boards; Y.W.C.A., Travelers' Aid Society, Santiago and Hwa Nan Colleges.

We're All Americans*

By Aldena Cram Geer

Characters: Aunt Ginnie, an elderly woman; Mrs. Delia Low, her niece; Robert Low, Delia's son, about twelve old; Mrs. Mavinski, a woman who does the cleaning; Paul Mavinski, her son; Tony Martinini, a young Italian boy; Chuck, an American boy; Mart, an American boy.

Time: The present.

Scene: A comfortable living room in an American home.

(AUNT GINNIE *enters with six pairs of trousers over her arm. She spreads these out on chairs and table. A little later* MRS. LOW *enters with papers and wood for a fire in the fireplace.*)

MRS. LOW (*starting to build the fire*): More work, Aunt Ginnie?

AUNT GINNIE (*measuring the trousers*): Six more trousers to be altered and decuffed.

MRS. LOWE: How are these scraps utilized?

AUNT GINNIE: Reprocessed for civilian use, I think. Maybe they're used for soldier suits.

ROBERT (*enters hurriedly, having eight to ten broom handles in his hands*): Mother, what makes an American?

MRS. LOW: Anybody born in this country, or naturalized, is an American. What are you going to do with all those broom handles?

BOB: They're for traction splints and maybe stretchers. But Mom, not everyone born here is an American.

MRS. LOW: Oh, yes they are, son. Read the Constitution! I suppose it tells in there.

BOB (*depositing his sticks in the center of the room*): Well I don't understand that! There's Paul Mavinski; the boys say he isn't an American. And Ben Eichman and Tony. They were all born here, but Paul's a Pole, and Ben's a Sheeny, and Tony's a Dago.

MRS. LOW: That makes no difference, Bob. If they were born here, they are Americans.

BOB: Okay! Okay! I'm glad! (*Leaves the room.*)

MRS. LOW (*picking up the broom handles and standing them in a corner*): I'll soon have to rent a warehouse for all the conservation stuff Bob brings home.

AUNT GINNIE: And all the trousers and Red Cross things I bring home.

BOB (*poking his head in at the outside door*): Mom, you're sure about that, aren't you?

MRS. LOW: About what, Robert?

BOB: About being an American!

MRS. LOW: Yes, I'm *very* sure!

BOB: Okay. Thanks. (*He closes the door.*)

MRS. LOW (*finishing building the fire*): I wonder why Bob is so interested in citizenship?

AUNT GINNIE (*her tape line is around her neck as she measures and cuts*): I would guess that it has something to do with the new club they're organizing in the garage attic. Have you been up there?

MRS. LOW: Gracious, no! You have to climb up on a little straight stairway like getting into an old-fashioned hayloft.

AUNT GINNIE: I went up!

MRS. LOW (*looking at her knitting which she picked up from a small table*): Well, *you* would, Aunt Ginnie! But not me! Bob can depend on you. What do they have up there? Is it a secret organization?

AUNT GINNIE: I think it's secret; at least they are going to initiate. It's patriotic and boy-scoutish and terribly uncomfortable. The ceiling is so low you can't stand up straight, but they don't seem to mind.

MRS. LOW (*sitting down to knit*): Evidently not! They're all bubbling over with patriotism.

BOB (*stepping inside the door*): Mom, what does *cosmopolitan* mean?

MRS. LOW: Oh, it means of different nationalities or races . . . . Ask Aunt Ginnie.

BOB: What does it mean, Aunt Ginnie?

AUNT GINNIE (*sitting down to sew on a pair of trousers*): It means not narrow, not local . . . . It means being a world citizen, I think.

BOB: Then that's all right! The American Cosmopolitan Club! That's great. (*He leaves.*)

MRS. LOW (*smiling*): The thoughts of youth are long, long thoughts.

AUNT GINNIE: Delia, I'm not sure you're right in your definition of an American.

MRS. LOW: You and Bob are very skeptical. I'm sure, though. We have native and naturalized citizens.

AUNT GINNIE: Could there be a distinction between being an American citizen and being an American?

MRS. LOW: Well (*slowly*), I never thought about that. Citizenship means the right kind of franchise, government protection, etc. . . . .

AUNT GINNIE: You know, America is sort of a dream! It's a dreamland for lots of people, and has been for many, many years. Somehow, I think of an American as one who is true to that dream. (*Boys' voices are heard singing "I Am an American."*)

*Suggested play to introduce mission study text, "We Who Are American," by Kenneth D. Miller.

Listen to those boys sing! (MRS. LOW *and* AUNT GINNIE *go to the window and look out.* MRS. MAVINSKI *comes to the doorway and stands there.*)

MRS. LOW (*turning from the window and seeing* MRS. MAVINSKI): Yes, Mrs. Mavinski, do you want something?

MRS. MAVINSKI: I'm through with the kitchen; what shall I do more?

MRS. LOW: You may wash the pantry, if you have time.

MRS. MAVINSKI: Oh, yes, I have time. (*Singing continues.*)

AUNT GINNIE: Are you an American, Mrs. Mavinski?

MRS. MAVINSKI: Yes, ma'am! I have my papers. But I was an American before I got my papers.

AUNT GINNIE: What do you mean by that?

MRS. MAVINSKI: I think it was when we first saw the Statue of Liberty. I loved America then! My man held our little boy up so he could see, and we all shouted and waved our shawls in the air.

AUNT GINNIE: Have you always felt like that? All through the years?

MRS. MAVINSKI: Oh, no! (*Slowly.*) Not always! It hasn't always been like we thought it would be.

AUNT GINNIE: How have you been disappointed?

MRS. MAVINSKI: Oh, Miss Ginnie, I wouldn't be sayin' anything agin America! I love America!

AUNT GINNIE: So do I. But I know right well that America is a long way from perfect. Tell me, how were you disappointed? (MRS. LOW *has taken a chair and resumed her knitting* AUNT GINNIE *stands by the window. The singing suddenly stops.*)

MRS. MAVINSKI: Well, you see, my uncle worked in the mines here, and he wrote for us to come over. When we got here there had been a cave-in and he was dead and buried. We felt awful strange and alone. My man went to one mine and another, but when he told them his name, they wouldn't take him. We were hungry and cold most of that winter. Then there was a bad accident and forty men were killed; after that my man got on regular.

AUNT GINNIE: Since then America has been good to you. Is that right?

MRS. MAVINSKI: Yes, ma'am. We all had good health. My man worked nearly every day for twenty-two years. We bought our house and raised our three boys . . . .

AUNT GINNIE: I didn't know you had three boys! Where are they?

MRS. MAVINSKI: One's in the Navy. I haven't heard from him for five months. One's in the Army down in New Jersey. He expects to go across soon. My little boy is here; you know him.

AUNT GINNIE: And they're all Americans!

MRS. MAVINSKI: Oh, yes, ma'am! And so proud to be! But they don't like their Polish name, except the little one; he don't mind.

MRS. LOW: You must be a proud mother to have two sons in the service of America!

MRS. MAVINSKI: Yes, I am. But things are queer. One reason my man wanted to come over here was because he said America didn't make soldiers out of all her boys. (*Turning away to hide a tear.*)

MRS. LOW: We must have soldiers now, and a mother should be proud . . . .

AUNT GINNIE: Delia, you make me tired. It's easy to send a son off to Guinea, or some other outlandish place, if you haven't one to send.

MRS. MAVINSKI: I'll wash the pantry now. (*She leaves.* BOB *enters from outside. His face is dirty and has some blood on it. His clothes are soiled and torn. He sneaks through the room trying not to attract attention.*)

MRS. LOW: Robert Low, what have you been doing?

BOB: I've been in a fight!

MRS. LOW: Robert, I wish you wouldn't fight. I'm ashamed of you!

BOB: You should be proud of me, Mom. If I was old enough to be in the Army or Navy it would be different. You'd be proud then. I've been in a fight to make America safe for Americans.

MRS. LOW: What do you mean?

AUNT GINNIE: Tell us all about it, Bob.

BOB: We were goin' to organize our club in the garage. We began by singing "I Am an American." Didn't you hear us?

AUNT GINNIE: Sure we heard you!

BOB: I'd asked Paul Mavinski and Ben Eichman and Tony and Slim and Mart and Chuck. We were all by the garage door singing "I Am an American," and all at once Chuck yelled, "Tony Martinini, stop singing. You're not an American!" Tony got mad and he said, "I am, too, an American. I was born here! My dad's an American too. He's got his papers." Then Chuck said, "I don't care. You ain't got any right to sing that song. My dad says you Dagoes ought to be in camps like the Japs are."

AUNT GINNIE: Yes, go on.

BOB: Paul said that if Tony wasn't an American *he* wasn't either. Slim wanted to go ahead and organize, 'cause he said, "We're all Americans." But Mart said Chuck was right and that the club ought to be for *real* Americans.

MRS. LOW: What made you fight?

BOB: Mart went up to the loft and Tony was following, an' I thought everything would be all right, but Chuck yelled, "Push him down. Mart! Knock the Dago down!" And Mart did. Tony got hurt when he fell. I think it broke his arm.

He got awful white. But even then they were goin' to pound him. Then I said, "You can't do that! He's my company! I invited him here. His brother's off somewhere fightin' for America an' I'll fight for Tony!" An' I did, too. Paul helped me an' we sent 'em both home bellerin'.

AUNT GINNIE: Where is Tony?

BOB: Paul took him home. He ought to be back pretty soon.

AUNT GINNIE: Bob, I admire your spirit. We've all got to fight. Sometimes even with fists and guns.

MRS. LOW: Well, I don't admire your spirit! I do wish you wouldn't fight (*speaking with emphasis*).

BOB: But, Mom, this time it was for a cause, for an ideal, don't you see? Say, Mom, did you gather up all that rubber and stuff?

MRS. LOW: I'm afraid I didn't, Bob. I'll look through the attic right now. You go and wash and brush your clothes or change them. You look a fright.

AUNT GINNIE: Bob, have you given up the idea of the club?

BOB: *No, sir!* We'll work it out some way. (*He goes to wash.*)

AUNT GINNIE: That boy's all right, Delia. His generation will *have* to work it out some way. (*They sit quietly and work for a moment.*) Let's go and find his rubber and stuff.

MRS. LOW: All right. (*They lay their work aside and leave the room. In a moment the doorbell rings.*)

BOB (*rushes through the room and opens the door*): Why did ya come back?

PAUL: There wasn't anyone at home. We got a ride back.

BOB: Come on in. (*Tony and Paul enter.*) Oh gee! Tony's white!

TONY (*rather weakly*): I want to sit down. My arm hurts.

PAUL: I'll bet Tony's got shock!

BOB: I'll bet he has, too. You'll have to lie down, Tony. Right here on the floor.

TONY: Don't touch my arm!

BOB: We'll fix your arm with a splint. I suppose we ought to get a doctor.

TONY: No, don't get a doctor. That would cost a lot.

PAUL: Tony, you've got to lie down! Don't you remember the first thing is to make the patient lie down? (*Bob leaves the room.*)

TONY: Aw, I don't want to lie down. It'll hurt my arm. I'm cold.

PAUL: Tony, you have got shock. It may be serious! You don't want it to be serious, do ya?

TONY (*lying down on the floor carefully to protect his arm*): No, of course not.

BOB (*coming into the room with a blanket*): Keep the patient warm! (*He covers Tony and touches his arm.*)

TONY: Ouch! Be careful!

PAUL (*kneeling on floor beside Tony*): Carefully remove clothing. (*Rolls Tony's shirt sleeve high.*)

BOB (*running fingers over arm*): Here's the bump! Look how it's swelled. It's broke, all right!

PAUL (*bringing splints*): These are awful long, but they're the shortest ones I could find. Do you s'pose both bones are broken?

BOB: I don't know. We've got to pad it. (*Gets a pillow out of chair.*) This is too big, I guess.

PAUL: This table cover's all right for one side! (*Pulls the cover off the table and folds it for a pad.*)

BOB: I'll get something else. (*Leaves the room while Paul continues to work with the splints.*) This'll do, won't it? (*Holds up a badly soiled towel.*) It's the one I just used.

PAUL: Sure! (*Both boys get down on the floor by Tony and place padding over the arm and also carefully place splints.*)

TONY: Ouch! Ouch! That hurts!

PAUL: We'll be careful! How'll we tie these on?

BOB: I'll get something. (*Leaves and returns immediately with a ball of coarse twine.*) This'll do, I think. (*They wrap it around and around.*) Now we've got to make a sling.

PAUL: A triangle bandage.

BOB: I don't know where mine is. Wouldn't another towel do?

PAUL: Sure. Tony can raise up now, can't he?

BOB: Yes. I'll get another towel. (*He gets a large, colorful bath towel, folds it, and puts it over Tony's shoulder.*) It's too short and too heavy to tie. Gee, whiz! How'll we make a sling? It takes a lot of things, don't it?

PAUL: We *could* use one of the curtains! (*Doubtfully.*)

BOB: Yes . . . . But . . . . (*Looking up at the curtain.*)

PAUL: Your mother might not like it.

BOB: But this is an emergency! (*He mounts a chair and takes half the curtain down.*)

PAUL: Tony can sit on a chair now, can't he?

BOB: Yes, I guess the shock's over. (*They adjust the curtain as a sling and Bob ties the ends.*)

PAUL: Did you make a square knot?

BOB: Sure, it won't slip. (*Both boys stand and look at their work.*)

PAUL: Stand up, Tony, and see if it's comfortable.

(*Continued on page 30*)

Christmas in Honolulu*

By Frances L. Taylor

SINCE Honolulu is turning out royally in its efforts to care for the thousands of service men here, we had planned very little for our own Christmas at Susannah Wesley Home. But in December the "Regular Folks" appeared and gave us the largest check we have ever received from them. The "Regular Folks" corresponds to similar clubs carried by newspapers in other cities. This particular club was started about fifteen years ago by the Honolulu *Star Bulletin* and it has never missed a Christmas since. Its chief purpose is to provide a happy Christmas for the girls of Susannah Wesley Home. We were especially touched by the response of the service men, two of whom at least were Methodist boys who had known about Susannah Wesley Home back home. One large gift came from the boys at Wheeler Field. Other friends in the city sent us gifts.

Though trees were scarce, a good friend gave us a lovely tree for the main dining room and a smaller one for the junior department. Even the cottage was provided with a tree. We made no attempt to have a program, since blackout and gas and tire rationing make it difficult for people to travel. Of course, we had our Christmas music, and on Christmas morning our tree and gifts. The rest of the day was spent in enjoying our gifts and in visiting families and friends. From our Christmas Gift Fund we were able to have a turkey dinner with all the "fixings," even though fresh vegetables are very scarce. A number of girls invited guests.

Wrapping Christmas packages for the tree is exciting work

The Christmas tree is ready. Needless to say the girls at Susannah Wesley Home are ready too.

The girls participated in parties at the church and some took part in the church pageant. Every minute was filled. This was especially true this year when the senior high-school girls had only two days of vacation—one the day before Christmas and the other the day before New Year's. The late opening of school was due to the disruptions of the war and the shortage of labor.

It seemed to me we had a particularly good Christmas this year and one with a wholesome spirit. Possibly this was because of the unexpectedness of having such a bountiful day when we had anticipated a very meager affair, possibly because we appreciated the difficulties under which we could have a Christmas celebration at all, and, finally, because of its simplicity. We were not all tired and nervous from having spent hours preparing a Christmas program. Our carols seemed to be all we needed.

Christmas has again shown us here at Susannah Wesley Home how many friends we have and how their interest continues through the years. Though it makes us feel humble, it also gives us courage to carry on to the best of our ability and to try to become the kind of citizens we are expected to be.

*Article may be used as supplementary program material for December.

Having served the community for over three quarters of a century, the Chinese Methodist Home and Kindergarten School was rechristened Gum Moon Residence Hall on June 1, 1940. Fulfilling a new calling, the building has been remodeled to provide comfortable residence quarters for young Chinese college and business women.

Christmas Envelopes the Inn*

By Mary E. Daniel

ALWAYS Christmas has been a joyous time at Mary Elizabeth Inn, San Francisco, California, but as we approached that season this year we wondered just how our group would react. We thought of "those others" whose plans have been disrupted by this terrible war; those whose husbands, sweethearts, and brothers are on far-flung battle lines, and the ones who are filling office and factory positions, thus releasing young men to the Army, Navy, and Air Corps. The latter are the ones who are working odd hours, night or day, and in between giving themselves to volunteer civilian defense service and fitting themselves to meet any war eventuality that might overtake our homeland.

We need not have been concerned. It is true that at the house council the girls asked, because of war conditions, for certain changes in our usual plans. But on the whole our second war Christmas proved to be a happy time in spite of circumstances. They did ask that the sum of money that has heretofore been spent at Christmas for something to beautify or add to the comfort or convenience of the entire household be diverted to war relief funds; also, that the annual Christmas tea and program be omitted this year because of hectic days.

They gladly accepted the responsibility of playing Santa Claus to a family of eight children, ranging in age from two and a half to fifteen years, who had been assigned us by the Family Service Bureau. A description of each child, his needs and wishes for Christmas, was posted on the bulletin board, from which groups of girls selected their own particular child.

Ten girls who have enjoyed one another on visits to the week-end house, and on other good times, decided to take care of four-year-old Allen, and Betty Anne, two and a half years. They searched the city over for a "little red wagon I can pull around" and a doll buggy "if it don't cost Santa Claus too much." In addition to these toys dear to a little child's heart, after many trips together to overcrowded stores, a little girl's dress and a little boy's suit were finally bought and wrapped, together with money for shoes for the two.

As the packages grew in number it seemed that the Christmas spirit grew, enveloping the Inn. Every child was generously remembered, from the tiniest tot to fifteen-year-old Dannie, whose paper route contributed substantially to caring for the growing family but couldn't be stretched to pay for even a three-months' membership in the Y.M.C.A. It was reported that his face was a study in joy when he found eight-months' dues provided for him.

*May be used as supplementary material, December program.

There are twenty-five residences for businessgirls under the direction of the Woman's Division of Christian Service. Two of them are located in San Francisco, California—Mary Elizabeth Inn, and Gum Moon Residence Hall for Chinese girls. This article and these pictures tell their story.

Those who failed to help with this Inn family were just a bit regretful as they watched the pile of gaily wrapped gifts accumulate under our Christmas tree to be taken by the Family Service Bureau, just before Christmas, to the unsuspecting family.

Caroling from an upstairs balcony during Christmas week has long been a custom at the Inn. It was fun to crowd into the living room, and filling every available seat and spilling over on the floor, to practice together the beautiful carols in preparation for the outdoor sing. The fun and inspiration of getting ready for it was worth while, even though the wind and rain prevented the balcony sing taking place the evenings we had planned.

Our young Filipino dishwasher, who had served the Inn faithfully for ten years, and who is now in an Army camp near our city, was remembered by a box of gifts a soldier could use.

It seemed that the house was already bubbling over with the Christmas spirit, yet a final touch came when, on the Saturday morning before Christmas, the living rooms, lobby, and dining room were decked in Christmas greens. How festive and how spicy the air, after the garlands and wreaths flaunting gay red ribbons were put in place. In one room the brightly lighted tree gave its Christmas message to all who entered, and many a tired, homesick lassie found herself refreshed and ready to go on after she had quietly sat before its shimmering beauty. The Nativity scene added a touch of the real meaning of the season. Just across the lobby, the mantle in the lounge was a picture long to be remembered, with its garlanded inverted "V," red candles, and the fireplace filled with great pine cones.

Christmas morning, just before daybreak, we were awakened by "Joy to the World, the Lord Is Come," sung through the halls by two of the girls who had volunteered that service of love and appreciation.

In spite of transportation difficulties, many of our large family did go home for Christmas—one to Kansas City, another to Chicago, and many to places nearer San Francisco. A smaller group than usual sat down to the gaily decorated dinner table. However, every chair was filled, and how happy we all were to include a brother of two of our girls who had just landed that day from the Solomon Islands. How he revelled in the beauty and homelikeness of the Inn that had opened its doors so gladly to him.

The beauty of the Inn, the happiness of the girls, mails with hundreds of cards, and gifts from loving home folks and friends, all combined to make this a Christmas long to be remembered, a loving tribute to Him whose birthday we honored. We all felt when the last decoration was down, that we too had been on a journey with those Wise Men of old who sought and found the young Child and presented their gifts.

Gum Moon houses thirty-five to forty young women in well-furnished single and double rooms, with social halls, large open fireplace, laundry, dining room, recreational room, pianos, radio, sewing machine, modern showers and baths, and yard space. Christmas finds them just as eager as any youth in the world to bring Christmas joy to others.

Accommodations may be reserved for women students from China for the duration of their stay here. Far from home and loved ones, Methodist women make it possible for these lovely girls to sing "The Lord's Song in a Strange Land"—our own land.

Another Christmas in Camp

By Jennie Cartland Callister

PROBABLY you already know the story of "America's Biggest Christmas Party"—an account of the wonderful outpouring of gifts from Christian people of many churches for children in the Japanese Relocation Centers. Expressions of gratitude have kept reverberating through the year—letters, gifts of lovely artificial flowers, drawings made by little children.

Last year parents in the camps approached Christmas time with a feeling of despair—how could they provide the usual gifts or manage to have anything like the festivities of former years? The joyful surprise that turned their dread into the excitement of preparation doubtless gives to them and their children a sense of hopeful expectancy this year. Can we think for a moment of disappointing them?

There is a reason of deeper significance than you might realize, for wanting to repeat this gesture of friendliness. At the time of the evacuation the majority of the evacuees were very philosophical, taking the attitude that this was an emergency measure and they would just have to make the best of it. Some of them said, "If this is one way to help win the war, then we are glad to do our part."

It has been indeed a time of testing! Month after month of camp life, so unlike anything to which the majority had been accustomed, has inevitably resulted in frayed nerves, growing impatience, loss of hope, and possibly of faith in America as a land of "liberty and justice for all." One of the hardest things for people whose ideals of family life are traditionally high, has been the breaking down of normal family ties due to crowded quarters, "mess hall," meal times when children tend to eat with other children rather than with their parents, and separations because some members of the family have been released for the government services, to go to college or to take up work "on the outside."

Many of the truly loyal Americans in the camps have had to face severe testing of a different kind. At first no effort was made by the authorities to segregate those whose loyalty was open to question from the genuinely patriotic citizens. It has been said that "the Constitution and its guarantees have meant as little for a former civil service employee as for the most disenfranchized citizens." Considering all the circumstances, it was inevitable that there should be some, especially among the Issei (those born in Japan), who doubted whether America really stood for the high ideals of the Declaration of Independence. These taunted the loyal Japanese-American citizens, "See, your citizenship hasn't done you any good! You're here just like the rest of us." In two camps riots broke out between these groups. Unfortunately, the newspapers played up these clashes as proof of disloyalty on the part of the camp residents, instead of telling the truth—that many evacuees actually suffered personal injuries because, in spite of pressure, they still maintained their loyalty to the United States, the land of their birth.

In a report of the War Relocation Authority for the last quarter of 1942, details of these incidents are given. It lists fourteen underlying "influences and factors"—just one of which indicates any disloyalty, which implies as the rest of the report makes plain, that loyal citizens resented the presence in camp of those whom they considered unpatriotic and undertook to deal with them themselves!

By all means let us share the spirit of Christmas with those who are still in camp—a number much smaller than last year (107,000 in December, 1942, but on August 1, 1943, approximately 94,000), but let us remember that even such a token of friendship cannot fill the deepest need which is for help to get out of camp and back into the stream of normal American life. How many of us have had the mistaken notion that we have done our share because we sent dolls and books and games to a camp last year?

A paragraph from the thank-you letter of a Christian minister in one of the camps gave to the gifts a real missionary meaning:

"The distribution of the presents among the children, irrespective of their religious affiliations, was very much appreciated by the people of the center. It gave a tremendously good impression, especially among the non-Christians, for it showed very clearly the spirit of Jesus Christ, the Champion of the universal brotherhood of man."

The Woman's Division of Christian Service, upon recommendations of its Department of Work in the United States, has voted to participate in this project. In order that some camps may not be left out of our Christmas giving, the jurisdictions, young people, and children, are asked to send their gifts to the following camps. If money is sent rather than gifts, these funds must be in

the hands of Mrs. Ina Davis Fulton, Treasurer, 150 Fifth Avenue, New York 11, N. Y., PRIOR TO NOVEMBER 20, with a clear indication as to the camp to which funds are allocated. These funds should be sent through the regular conference channels of finance to the division treasurer. The wisest procedure would be to send this in as a special item apart from regular remittances of conference treasurers.

The children will send their gifts to the camps of their choice.

Remember the Date—Nove nber 20

Jurisdiction	*Number Children*	*Camp*	*Address*
Western.....	1,000	Manzanar	Care of Rev. J. Fujimori, 35-13-4, Manzanar, California.
Central.....	500	Poston	Rev. N. Mitani, 11-1-A, Poston, Arizona.
North Central.	1,500	Poston	Send half of gifts to Rev. K. Imai, 309-10-B, Poston, Arizona, and half to Rev. N. Mitani, 11-1-A, Poston, Arizona.
Young People.	1,000	Gila River	Young People, Rev. Y. Tsuda, 28-9-D, Rivers, Arizona.
South Central.	1,500	Minedoka	Rev. I. T. Machida, 23-5-C, Hunt, Idaho.
Southeastern..	1,500	Topaz	Rev. S. Shimada, 31-9-E, Topaz, Utah.
Northeastern..	1,500	Granada	Federated Christian Church, Block 7-H, Amache, Colorado.

Suggested List of Christmas Gifts

(Gifts should not exceed twenty-five cents)

Pencils, colored pencils, crayons, painting sets, drawing paper, coloring books, cutout books, scrapbooks.

Games, such as checkers, chess, bingo, backgammon, chinese checkers, etc. Puzzles of all kinds.

Equipment for games, such as handballs, baseballs, bats, gloves, rubber balls, etc.

Sailing boats, model motor cars, airplanes, etc.

Scraps of wood for carving, knives, model airplane kits and pieces of wood for same, model sets of other kinds.

Harmonicas, drums, etc.

Stuffed toy animals, dolls, dresses for dolls, paper dolls and paper dresses to be cut out, doll houses and paper-doll houses, tiny furniture sets, dish sets, and all kinds of playhouse sets.

Tablets, notebooks, and writing paper. Pads, colored paper, pencil sharpeners, erasers.

All the favorite child classic books, and magazines for children, such as Jack and Jill, Child Life, Boy's Life, etc.

Towels and washcloths; decorative strips for shelves; oilcloth. Window curtain material. Shower curtains.

Aprons, pajamas, dresses.

Yardage from which clothing might be made.

Yarn and crochet thread, needlework, fancy work of any kind, stamped materials, needles, work baskets, etc.

Soap, toothpaste and tooth powder, face powders and creams, toilet goods

Hair and clothes brushes and combs.

NOTE: Please remember the older boys and girls, the ones who are in the in-between stage when they don't play with dolls or amuse themselves with animal cut-outs, but who do like to be remembered and are disappointed (though, of course, they try not to show it!) when all the things are for the little kids!

Christmas in Epworth School*

By Eva Lee Perry

PREPARATIONS for Christmas at Epworth School, Webster Groves, Missouri, began early; in fact, they began before Thanksgiving. We had decided to make this a "giving Christmas" instead of a "receiving one," and with this in mind we began making plans.

Each of our girls belongs to one of the five clubs on the campus. These clubs meet once a week, so early in November we began to make Christmas presents during club meetings. We ransacked every box and barrel in the storeroom for scraps. We made stuffed dogs and cats, bibs, aprons, potholders, and baby dresses. When Christmas arrived the girls' rooms were overflowing with things to give away.

The night before Christmas was an exciting time. Fifteen of the girls went caroling at seven o'clock. While they were gone, last-minute preparations were made for Santa's visit. He usually comes to us on Christmas Eve. The girls live in two cottages and each cottage celebrated independently of the other. After the carolers returned, each girl went to her own cottage where a bowl of steaming-hot soup was awaiting her. When the soup was eaten, the girls all went into their own living rooms where Santa had apparently been at work sometime during the evening, for he had placed many gaily wrapped packages under the tree for each girl. When the big doors were opened there was a dive for packages. The housemother, standing in the door, could see only arms and legs and whirling skirts for several minutes, and the squeals could be heard all over the campus.

With the aid of many of our Epworth friends, we had a wonderful Christmas. Every girl received clothing. There were sweaters and skirts, print goods and socks, cosmetics, costume jewelry, and everything a girl's heart could desire and need. Some of the girls received gifts from relatives, but many did not.

On Christmas Day each girl went to the home of friends or relatives for the day. Five who had no relatives to visit went to the home of a former Epworth girl. She had a new baby and her husband was in the South Pacific. The girls who went there had a wonderful time and she was spared a lonely day.

A delightful two-weeks' vacation ended on the last Saturday when the girls went roller skating. This was made possible by the gift of some of our Methodist friends.

*May be used as supplementary material for December program.

A Pledge Service*

By Mimie Kenderline

The platform should be arranged in advance. If there is no altar, the worship table should be set back far enough to permit the women to pass between it and the altar rail. The worship table can be arranged with candelabra and cross or Bible.

All explanations of procedure should be made clear by the leader before the service begins so that the spirit of consecration may not be broken by announcements.

During soft music the LEADER *approaches the worship table from the left while from the right the* ASSISTANT LEADER *approaches carrying a lighted candle.* LEADER *receives lighted candle with which she lights candelabra, beginning with the candles farthest from her, while the assistant reads. (Soft music during the reading of the poem.)*

LEADER:

The beauty of the candle touches me,
It is so soft and gay—
So steadfast and so careless of itself
Giving its life away.
With waxen body, slender, white, and still,
Melting as snow, or ice,
It is a spendthrift with a soul of flame,
Offering sacrifice.

And as this tiny flame burns bright
Give prayer to thought of peace and light;
That your life may radiant be
For others, all about to see.
Pause always as you light the flame,
And breathe a prayer in Jesus' name.

At the conclusion of poem, the organ strikes the chord for Hymn No. 464, "Master, No Offering, Costly and Sweet," at which the audience rises and sings verses one and four while the Leader moves to the speaker's desk and the assistant walks past the table, pausing with bowed head a moment as she deposits her pledge, then continues on in the same direction till, turning, she passes outside the altar rail and to the further end, where she stands facing worship table. From the front pews all the other pledgers follow the assistant, keeping in a space of about six feet between, and depositing their pledges in the same manner. Finally all are standing facing the altar rail. The audience is seated and the pledgers kneel or remain standing while they receive the following charge from the leader.

LEADER:

Having placed your pledges upon the altar you face homeward to the fulfillment of these promises. Years ago, Peter, James, and John were like you, facing homeward after having attended an inspirational meeting. Before coming, they had, like you, given evidence of a degree of consecration and efficiency in the Kingdom tasks which had fallen to them, and Peter had suggested that it would be better to remain in the atmosphere of the mountaintop rather than descend to their former associations and service; it would be easier to serve there. But, like you, they had to return to their everyday work.

As they came down the mountain with hearts aflame and faith strengthened, they found that harder tasks were confronting their organization than ever before. Healing the sick had been an everyday accomplishment, but now something more difficult was challenging the group in the case of the epileptic boy. Some of the disciples, failing after repeated attempts to heal him, were forced to stand aside baffled and ashamed as the father in desperate urgency pushed past them to the Master.

You, too, this year, will meet harder problems than before if you are to fulfill the pledges you just made. Perhaps you will find that some women fail to understand the tremendous needs of our mission fields, and feel that war work or conditions should cancel all other obligations; perhaps in some hour dedicated to worship a contention over trivialities will rob the spiritual atmosphere (nerves are taut and tempers are short in war days); or maybe at some critical point in the work the unfaithfulness of someone will drop an almost impossible load upon your shoulders, and you, like

---

I PLEDGE

my ***prayers*** to bind me closer to Him in whose strength I live.

My ***service*** in the extension of God's kingdom.

My ***gifts*** to the support of the Woman's Society of Christian Service.

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*Pledge service prepared by Mrs. S. F. Kenderline, chairman Spiritual Life Committee of Upper Iowa Conference, and was used as a pledge service in a district meeting. This may be suggestive for societies who have their installation service in December and pledge service in January and need more material than is given in the program booklet.

the disciple, will cry out, "Why could we not have cast out his evil?"

How fortunate it is that this question was carried to Jesus in private, and that his answer has been recorded! Otherwise we would probably be explaining the incident by saying that the disciples had magnified their office; had attempted too much. In spite of Christ's words referring to his miracles: "Even greater works than these shall ye do," we should to this day, be imagining that Christ replied to them: "No, you must realize, after all, you are human while I am divine. There are some things you just cannot expect to do." Jesus answered them, revealing the source of his power, "This kind goeth not forth but by prayer and fasting."

When evils baffle us in our work for the Kingdom, our temptation is to feel that the offenders and not ourselves should be the ones to give themselves to prayer and fasting. But Christ did not say that the epileptic boy or his father should have done more praying. He said that the disciples had failed for the lack of it.

A minister once learned this lesson. Earnestly desiring to induce his people to pray and meditate, he announced that the church would be open and heated for that purpose every Saturday evening. Repeatedly he went to the sanctuary on Saturday evening and sat there alone. Not one person came. Discouraged, he thought to give up the plan and close the church, but somehow he continued on. Finally his people began to notice a difference in their pastor; he was more patient, more understanding, more affectionate, more poised, more serene. Then, one by one began coming to the place of prayer.

Christ has accepted these pledges laid upon this altar today. He expects their fulfillment, but he knows that with you, as with his disciples long ago, the evils which obstruct will be greater than those which you have overcome before. He is saying to you as you face your new year, what he said to his disciples: "This kind cometh not forth but by prayer and fasting."

All sing last two verses of Hymn 279.

BENEDICTION:

Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion, and power, both now and forever more. Amen.

A Condensed Report on the Use of the Pledge Service

By Mrs. V. F DeVinny, *Secretary of Organization and Promotion*

ONLY 38 of 103 conferences replied to the questionnaire regarding the plans used within their conferences for implementing the Pledge Service, which was requested of each local society by the conference corresponding secretaries. Classified by jurisdictions, the number was rather evenly distributed:

Central	4	South Central	6
North Central	10	Southeastern	8
Northeastern	5	Western	5

Generally speaking, the Pledge Service seems to be more widely used by the societies which base their programs on the prescribed program material. The majority conduct the service as printed without deviation or variation. Only a few exceptions were noted.

Several reported that pledges are taken at a candlelight communion service, each woman laying on the altar her pledge money, her pledge to pray, and her pledge to service in definitely designated ways.

In some churches the service is conducted at the morning worship; in others, a special vesper service is held. Still others have established the custom of making the annual pledging service a part of the evening worship. A sermon on women's work, special music, and the placing of the pledge cards on the altar in the subdued quiet of the candle glow combine to make this an impressive hour.

A number take over a midweek prayer meeting to which the entire church membership is invited. After a well-prepared program on the scope of women's work, a candlelight Pledge Service is observed. Since everyone in the audience is supplied with a candle and a pledge card, many of the men have formed the habit of making an annual pledge too. Treasurers, in some instance, do follow-up work by visiting the absentee members and securing their pledges.

Visualization helps. Calling attention to the itemized budget written on a blackboard or a poster is effective in convincing a woman she should share. In one group, each woman was asked to list the amounts that she had given last year in food donated for bake sales and suppers, in articles made for bazaars, in the silver offerings at tea, and for tickets purchased for church meals, etc. Many found that the total reached a surprising amount and they were willing to pledge the amount

outright, glad to be done with all the extra work the money-raising methods entailed.

According to the reports there is evident need in many conferences for further education on the value of the pledge system as well as stewardship in general. A number of societies reported they did not know what was meant by a pledge service. Which raises the question: Are local societies using the suggestions found in the free Methods Leaflet which accompanied the poster "Seven Keys to Progress"? The following is a quotation from the leaflet:

> "Women need to know the advantages of the pledge system.
>
> "a. It eliminates the everrecurring question as to the ethics of the method used in raising money.
>
> "b. It releases the time and energy of women for more worthy activities, study classes, cultivation of spiritual resources, and constructive work in the church and the community.
>
> "c. It makes women more conscious of actual sharing, and this is in itself a religious experience."

One officer reported that in her conference there is general satisfaction with the pledging system, for it is helping women to *give* rather than to *raise* money.

Another said that in her conference the plan is meeting with increasing favor, more and more societies are adopting it, for it lifts money giving out of the material into the spiritual realm.

One of the most interesting plans submitted was the one received from the Woman's Society of Christian Service of River Falls, Wisconsin.

The Year House Pledge Plan is designed to raise one half of our annual budget. It is based on our membership of 130 members, and for total budget of $1,200.

By this plan each woman chooses the amount she feels she can pledge for the year. If she pledges $24 she becomes a *Year* on the pledge chart. If she pledges $20 she is a *Season*. If she pledges $12 she is a *Month*. A pledge of $7.20 makes her a *Day*, or $2.40 an *Hour*. This plan gives every member the feeling she has a most important place on the pledge plan no matter how large or small the amount given.

This is a most workable plan if the weekly amount is put aside with unfailing regularity and paid at the monthly meeting.

A colorful chart, large enough to record the names of the persons pledging in the proper places, would be effective. If, however, pledges are made secretly, as they are in our society, then *only* the finance committee knows the amounts, and no public display is made of the poster after the names are inserted.

An enthusiastic explanation of this plan previous to the regular Pledge Service, both in the regular meeting and by letter, making every member feel that the "Year House" is not complete without her pledge, should bring about most successful results.

1 Year	@	$24.00	$24.00
4 Seasons	@	20.00	80.00
12 Months	@	12.00	144.00
52 Weeks	@	4.80	249 60
7 Days	@	7.20	50.40
24 Hours	@	2.40	57.60
Grand Total			$605.60

"The Price of an Enduring Peace"

(*Continued from page 3*)

—a square deal in housing, employment, school, etc., for the thirteen million Negro Americans.

That the world is gradually learning to share opportunities with other races is shown by a recent incident in London. Dr. Harold Moody, a Negro from Jamaica, for many years president of the League of Colored Peoples, was elected chairman of the London Missionary Society. This is one of the great missionary societies of Great Britain; our workers in the Amoy Mission have been cooperating with its workers in China for a hundred years.

The United Council of Church Woman is on record with other church groups as seeking to repeal the Oriental Exclusion Acts, and amend the immigration laws so that Orientals may enter the United States on a quota basis like men and women from other lands and become naturalized. Do we realize that even Madame Chiang Kai-shek could not, under our existing laws, become a citizen of the United States?

The Price of Peace: Sharing Christ

In a recent *Saturday Evening Post*, a war correspondent, Ernest O. Hauser, in an article on China, devotes several paragraphs to a tribute to the Christian missionaries, saying that these "soldiers of the Cross," by their magnificent work, have been the mainstay of a greatly suffering China. Hundreds of Chinese have told him so. Wendell

(*Continued on page 28*)

Program Emphases for Methodist Student Groups

By Mrs. Lenore E. Porter, *Secretary*

THE Methodist Student Movement is committed to the creative-educational method in student work. By this is meant as far as possible all student Christian work and program materials are democratically initiated in local student centers and state or regional conferences.

The ideas gathered from all sources this year were gathered from those the program emphases evolved. The National Methodist Student Commission, composed of the state student presidents, and representing the student section of the National Conference of Methodist Youth Fellowship, compiled these emphases at the recent meeting in Jacksonville. It should be understood that these are the suggestions to be given serious consideration by all units of the Methodist Student Movement and leaders of students, which include the Woman's Society's secretaries of student work. Wherever possible, the Woman's Society secretary works in co-operation with the pastor-director of student work, or the "director of religious life" (on most Methodist campuses), and with the student chairman on the world mission or social action. Whether in connection with an established Methodist Student Center, or in a local church, the interest of the pastor or the student secretary is to bring the students in touch with these program emphases. In addition to planning in line with the program emphases, it is the obligation of the student secretary to introduce the work of the Woman's Society of Christian Service to all Methodist women.

The National Program Emphases

Of the ten adopted, we quote, "It is recommended to help create the world Christian community through the universal fellowship of students and the promotion of the world mission of the Christian faith."

The State Program Emphases

"If Methodist students are to be a vital source in world construction our program must achieve a genuine sense of world brotherhood and solidarity with Methodists and other students in all lands. To this end we recommend that the State Student Movement, or individual campuses, give consideration to adopting a fellow college relationship.

"The Methodist Student Movement should endorse and co-operate in the crusade for a new world order . . . ."

Program Emphases for Local Student Groups

Six major program emphases were adopted for the local Student Groups. Throughout all of them there was consideration of the Christian's place in reconstruction and responsibility of building world order. One, however, specifically referred to the work of the commission or committees on world Christain community, and reads as follows:

5. To help create the world Christian community through the universal fellowship of students and the promotion of the world mission of the Christian faith, by:

(a) Encouraging an increasing fellowship of students throughout the world.

(1) Entering into a fellow college relationship. (For information, world college maps, materials, and speakers, write Mrs. Lenore E. Porter, Student Department of the Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

(2) The use of scholarships and exchange of students in colleges abroad.

(3) Bringing the students from colleges of other lands into the student fellowship.

(4) Becoming acquainted with the contribution of students of other nations to the world Christian community (especially their own communities) through literacy movements, public-health work, and co-operatives.

(5) By supporting the National Student Refugee Fund and the World Student Service Fund.

(6) By recommending participation in the World's Student Christian Federation. . . . .

(b) Taking part in the missionary work in the United States by investigation and working with:

(1) Migrants;

(2) Industrial workers;

(3) Unemployed whose needs are not being met.

(c) Taking part in missionary work throughout the world:

(1) Study the new philosophy of missions.

(2) Become acquainted with work valiantly carried forward during wartime and with plans for the future of missions.

(3) Actively support the Methodist Committee for Overseas Relief.

For full Program Emphases write the Student Department, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

Department of Christian Social Relations and Local Church Activities

By Thelma Stevens, *Executive Secretary*

"World Community Day—What Can We Do?"

For twenty-five years November 11 has been observed as Armistice Day, but in more recent years such observance has seemed a farce! This year, 1943, has brought the United States closer to the conflict that rages throughout the world. The observance of November 11 should take on new significance, not simply as Armistice Day, but as a special day when church and community groups come together to face realistically our co-operative responsibility for building a new world order.

Some representative church leaders recognized this need when they met in Columbus, Ohio, early in June, under the auspices of The United Council of Church Women. As a result the program was built around the theme, "The Price of An Enduring Peace." This program has been sent to some seventy-five thousand local churches in the United States, and plans are under way in many of these communities for the fullest observance of World Community Day, on November 11, under inter-denominational auspices. Methodist women have worked wholeheartedly at this co-operative community endeavor. This page in The Methodist Woman will simply attempt to point out specific things that may well relate to this observance of World Community Day, and suggest that local secretaries and committees on Christian Social Relations and Local Church Activities of Woman's Societies and Wesleyan Service Guilds be alert to their responsibility at some of these points.

What Can We Do?

1. See that all church groups, *regardless of denomination, religious faith, or race,* have *unhampered* opportunity for *normal* participation in the *united observance* of World Community Day in the local community. This means Jews and Catholics, Negroes, Mexicans, Japanese, Chinese, or any other group living in the community.

2. As far as possible there should be group studies and discussions in advance of the united observance of World Community Day. These studies, looking toward plans for a new world order, may be based on the material suggested in the World Community Day program, or other current pertinent material. The use of the packet, "Planning for Peace," is timely and practical.

3. The observance of World Community Day is not simply a time for fellowship, study, and inspiration, but a time for *definite personal and group commitment to pay "the Price of An Enduring Peace."* See that plans are set in motion to follow through with a practical program of action that begins now to build a better community and a Christian co-operative political and economic world order. The following may be suggestive:

a. Study pending legislation and act intelligently and at once to bring the influence of church people to bear on Congress through personal letters and wires, as well as special group action. What about the Oriental Exclusion? The Anti-Poll Tax Bill? The Federal Aid to Education Bill? The Austin-Wadsworth Bill for total conscription of man-power? *Are you watching for Congressional steps that will commit the United States to some type of political and economic world organization?* Can you plan some effective ways by which every member of your church will become an alert, conscientious, voting citizen on these and other points? Write your Congressmen or Senators for copies of pending bills in which you are interested.

b. How does the educational program in your community, your public schools, and your church adapt itself to planning for "An Enduring Peace"? Are equal facilities made available to all children and adults without discrimination because of race, religion, or economic status? What can your group do to counteract the "teacher crisis"? Do you know also that youth employment for the first three months of 1943 showed 115 per cent increase over the first three months of 1942, with the larger increase coming in the age bracket of 14 and 15 years. Have you studied such problems and needs in your own community, particularly in relation to the rising tide of juvenile delinquency? *Such vital community problems may well be the key to larger community and church planning across racial, religious, and general-group barriers. The "Price of An Enduring Peace" will mean beginning in our own church and community to uproot traditions and prejudices that are basic to unchristian practices and attitudes.*

c. How has the war affected the families in your

church and community? What stabilizing spiritual resources does your church provide? ("To the many parents desiring to develop more adequately the spiritual life of their homes, *Getting Acquainted With God* will be welcome." Order from The Commission on Marriage and the Home, 297 Fourth Avenue, New York, N. Y. Single copies, 20 cents; ten or more copies, 15 cents.) The September issue of *The Christian Home* magazine contains a very pertinent article on "The Christian Family in a Militarized Economy." As Christians we must *keep our perspective*, even in the face of urgent war inroads and acts of expediency. Can your committee find effective ways to guide church women at these points?

d. What can you do to remove causes of group tensions in your community? Have your church groups, particularly your Committee on Christian Social Relations and Local Church Activities, called in representatives from other racial groups for help in seeking co-operative ways of building understanding and strengthening group unity? What steps have you taken to help your church groups understand the facts about labor relations and economic conditions in your community? (See new pamphlets by James Myers, "Techniques for Churchmen in Social Education" and "Labor Today and Tomorrow"—5 cents each from the Industrial Division, Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.) Discussion groups and forums, either in the church, or at a strategic community center, will prove effective means for stimulating tolerance and intelligent action. Such topics as how collective bargaining works, recent legislation affecting labor, the pending Social Security program, housing and recreation needs for the community, the pros and cons of compulsory manpower mobilization such as indicated in the Austin-Wadsworth Bill, community educational facilities, etc. These and other topics will bring *all* community and church groups together with a common purpose.

e. The September issue of *The Voice*, the publication of the Board of Temperance of The Methodist Church, 100 Maryland Avenue, N. E., Washington, D. C., contains a comprehensive listing of available materials for use in promoting a far-reaching educational program in the area of Alcohol and Other Narcotics. Major emphasis at this point is timely in the face of present tragic trends as we seek a new world order.

f. Finally, in view of the above cross section of opportunities, it may be well to keep constantly aware of the larger goal toward which we are striving. The Federal Council of Churches, in co-operation with Catholic and Jewish groups, has recently released an interfaith statement, or "Declaration on World Peace," which contains a forthright summary of seven basic principles on which the peace must be built. We may well work to build a public mind that is willing to pay "the Price of An Enduring Peace." See that this interfaith Declaration on World Peace receives wide publicity in your local newspapers, church publications, on church bulletin boards, from the pulpit, and in planned discussions. A recent pamphlet entitled, *There Must Be No Bitterness* (published by The People's Mandate Committee, Hay-Adams House, Washington, D. C.; price, 25 cents per copy), is timely both in title and content. The Christian church must be articulate in proclaiming for all of us a spirit of humility, penitence, and forgiveness, now, and when hostilities cease. Madame Chiang Kai-shek said "There must be no bitterness in the reconstructed world." Dorothy Thompson, well-known journalist, says, "The future will be made by the pure, the courageous, and the free. They have no need of hate, whether to fight or to rebuild."

We may well pray together in these days the prayer by James Myers, from "Prayers Personal and Social":

"We praise Thee, O God, for those men and women of oppressed race, or class, or nation, and for those persecuted for conscience' sake, who, by a miracle of grace, bear in their hearts no hatred or bitterness; but with Christlike courage press continually forward for justice and freedom for their fellows, enduring the cross for the joy which is set before them; by faith holding a vision of that day when all men shall be free, and all shall live together in the brotherhood of the children of God. Amen."

In Memoriam

Mrs. H. S. Hollingsworth, a member of Wesley Church, Des Moines, Iowa, since childhood, and for many years a leader in the activities of women, died September 8 at her home in Des Moines.

Mrs. Hollingsworth became Des Moines (now Iowa) conference secretary of supplies for The Woman's Home Missionary Society, then conference secretary and conference president. She was conference president for fifteen years. Twice Mrs. Hollingsworth was chosen as a delegate to General Conference, and she was a member of the Uniting Conference. She helped unite the work of the Woman's Society and has been a conference officer since the beginning of the organization.

Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

Meeting of Study Committee in a Local Society *

Secretary of Missionary Education and Service: I have called this group together today to consider our new study program. I know the by-laws do not provide for such a study committee but the secretaries of the Division have recommended that the secretary of missionary education and service, the secretary of Christian social relations and local church activities and the chairman of spiritual life cultivation compose such a committee. I have invited our secretary of literature and publications to meet with us because she always knows about our new publications. And of course we want our president with us! The thing we want to do is to decide what topics we will study and when.

President: But we *have* to study certain recommended courses, do we not?

Secretary of Missionary Education: We . . . .

Secretary of Literature and Publications: I have often thought that we ought to be allowed to choose our own topics of study according to the needs of our community. There are always problems right around us that ought to be solved and we do not know how to go about it until we have studied them. For instance, delinquency is increasing at an alarming rate and our own community has a fair share of it. I think churchwomen ought to do something about those high-school girls who are simply throwing their lives away.

Spiritual Life Chairman: Yes, and alcohol. It is flowing everywhere today, and the *roadhouses!* they are leading our young people away from our churches. And I hear that marijuana is even being sold here. And there is that little town that had not had a bit of liquor within its bounds for four years, and they brought it in and gave it to our soldier boys, when no one else in the place can have it.

Secretary of Christian Social Relations: To me one of the most pressing questions before us is that of racial attitudes. We are hearing so much about our treatment of our own racial groups, and how the Nazis are using that for propaganda purposes. If our attitudes toward racial groups can be retarding the war effort and endangering the peace, I think we should study something about it. . . . .

President: The thing that breaks my heart just now is the break-up of our homes! The United States has the highest percentage of divorces of any nation in the world. There are family tensions as well as racial tensions and I feel that we *must* preserve our family life.

Secretary of Christian Social Relations: Most of our juvenile delinquency can be traced to this interruption of family life. More and more women are going into defense industry and leaving children to shift for themselves. It is this urge to express patriotic enthusiasm and at the same time experience personal gain that creates such a problem for the children left to shift for themselves. We should make a study of the effect of women in our community going into industry.

Spiritual Life Chairman: The suffering of our people is *so* on my heart, not only physical suffering but mental and spiritual. I just wish there was some way our church could meet the need and comfort of the broken hearts about us—some *real* way. It seems the whole world is in a fellowship of suffering and heartache right now.

President: I am concerned about the health problems in our community too. There is so much overcrowding that there is always danger of epidemics, which is especially serious because we have so few doctors now.

Secretary of Missionary Education: The thing that distresses me in regard to some of these problems is that people are not taking advantage of these days of higher incomes to correct many of these evils that might be corrected. Money is not being spent for more adequate diet, better housing, and improved sanitation. In other words, what appears to be a period of greater economic security is still a period of poverty.

Secretary of Literature and Publications: My twelve-year-old daughter tells how crowded our schools are. Our buildings are entirely inadequate since the children of defense workers have come in. They have even resorted to half-day sessions for some of the grades. There is a great deal of truancy, too. In fact, if we are not careful we will have an increase in illiteracy in our country.

Secretary of Missionary Education: It is certainly true, as was suggested in the beginning of our discussions, that there are many problems in our immediate vicinity. However, many of these tie in directly with the courses recommended for our study this year. For instance, Mrs. Christian Social Relation's mention of racial tensions reminded me at once of this book, *We, Who Are America,* which is the textbook for the course, "The Church and America's Peoples." All of our minority groups are discussed here, their coming to America, their part in its development, their present relationships to the body politic, and what the church is doing for them.

I have been jotting down our problems, as we have mentioned them, and I am wondering if there are not materials which will help us with each of them. For instance, alcohol. I am sure our Woman's Division must have good material on that.

Secretary of Christian Social Relations: Why yes, right here in this packet of pamphlets is one on alcohol. We can use it as a basis for our study and add the local aspects of the problems as we discover them here in our town.

President: Well, have we anything on the Christian Family? We have delinquent parents as well as children and youth.

Secretary of Christian Social Relations: Yes, here is one on the Christian Family. You could add the local aspects to this study, too. Another is Economic Relations and this newest one—*Unity, the Challenge to American Democracy*—was listed in the July METHODIST WOMAN as a part of the study for "The Church and America's Peoples."

Secretary of Literature and Publications: All of the new approved studies are described in the July issue of THE METHODIST WOMAN.

Spiritual Life Chairman: And there is that Bible course listed I had at Jurisdiction School last month—and it is most wonderful! Now when a woman asks *why,* why do we have to suffer? I have an answer all right. And say, if we use not only this little book, *God and the Prob-*

Note: All the materials mentioned above must be on the table and used by speakers at proper times.

***Used by permission of Mrs. Peter Kittel, chairman of a group who prepared this in The Workshop at the South Central Jurisdiction School.**

lem of Suffering, but approved supplementary materials suggested in the September METHODIST WOMAN, we may apply for Special Jurisdiction Recognition for our Bible-study class.

Secretary of Missionary Education: This certainly looks as if there were no lack of materials, doesn't it?

President: I wonder what recommendations our conference makes.

Secretary of Missionary Education: Oh! the Conference Study Committee recommended that we have the three approved studies and also some informal studies. I had a letter about it from my conference secretary just a few days ago, enclosing one of these approved lists. I am sure the Conference Study Committee must have done just what we have done—sat down together, considered the needs, and then found materials for study that would help us to understand and try to meet these needs.

I think our next step is to decide what topics we need to study and when we should do it. How do you feel about the relative importance of further studying these needs we have discovered?

Secretary of Christian Social Relations: I think one of the worst danger spots is this matter of racial tensions. I wish we would plan to study "The Church and America's Peoples" just as soon as we can get it under way.

Secretary of Literature and Publications: Yes, and we have this advantage too—that THE METHODIST WOMAN and *World Outlook* will be carrying articles in the next few months related to this particular topic.

Secretary of Missionary Education: How do you feel, Mrs. Spiritual Life?

Spiritual Life Chairman: I agree, but the problem of suffering is so universal and so general; and the need for help is so great everywhere, especially for the mothers who have lost their boys, that we just must have our Bible study not later than the first quarter of 1944.

Secretary of Missionary Education: Well, we are moving along, aren't we? I feel that we must be learning all the time all that we can about the problems that will enter into postwar planning, for certainly we are all praying that the war will soon be coming to an end. The joint study for the early winter, which we will take with our pastor's direction, is to be *The Church After the War,* by Bishop McConnell. It occurs to me that the course, "Christian Ventures in Learning and Living," presenting problems common to all countries, would be excellent for a follow-up.

Secretary of Literature and Publications: But what about delinquency?

Secretary of Missionary Education: I do not know that our Woman's Division provides any special pamphlets for that but we can make our own course. The magazines and newspapers and our church papers are full of pertinent articles now. Maybe you read "What Is Happening to Our Children?" in the March issue of *McCall's Magazine.* There have been some good things in the *Reader's Digest,* too, which have opened my eyes. There are some Federal Council of Churches and government bulletins, too, that we can use.

President: Oh! can we do that? Would we be allowed just to study church and secular magazine articles like that?

Secretary of Missionary Education: Oh! yes, we may build our own informal studies *if* we have a particular need *which our regular materials do not meet.* The Division secretaries would be pleased if we were to do anything as creative as that!

Secretary of Literature and Publications: Well . . . . I want to know when we can have this study of delinquency.

Secretary of Christian Social Relations: We can have those informal studies any time we get some group interested and have the material ready. Surveys of our own community can be made during the summer or studies can be introduced in small groups any time during the year, before, during, or following the approved studies.

President: Why could we not have some of our informal studies in our circles? Some of them never know what to use for study materials. Why, I even heard of one recently that was making a study of cake-making in the Bible!

Secretary of Missionary Education: My goodness! I think they do need guidance! Do you know that we have just about set up a program of study? We have discussed having "The Church and America's Peoples" in the fall quarter; the Bible study in the first quarter of next year; the joint study when planned by the pastor as a church-wide study; the course "Christian Ventures in Learning and Living" the second quarter; informal studies during the summer, or in our circles at any time we wish them and they fit into the program. This Third Annual Report of the Woman's Division would make another fine informal study—and this, too, this packet of pamphlets on fields of work.

Secretary of Christian Social Relations: With such a wealth of material and such a wide variety of subject matter from which to choose, I do not see how there can be any woman who could say, "They never study anything that interests me in that society!"

Secretary of Missionary Education: I think this is all we shall have time for this afternoon. It is about time for all of us to be going home. Could we have another meeting next week to choose teachers for the courses?

Secretary of Literature and Publications (to Spiritual Life Chairman): Why, you will teach the Bible study, won't you?

Spiritual Life Chairman: No, indeed. Do not think that just because I am Spiritual Life Chairman I am to teach the Bible study! The Spiritual Life Chairman might not be a good teacher at all, and we want the best teacher we can get.

Christian Social Relations: I am not going to teach all these courses, either. My goodness! the women would think that I thought *I* was the only one qualified to teach anything!

Secretary of Missionary Education: Well, this is a program in which we are all concerned and on which we will need to combine our forces and work together. And we want to guard against allowing the women to think that we have three separate lines of work and three separate interests. All are studies of our Woman's Society of Christian Service. Perhaps we can meet again Tuesday of next week, since that seems to be the best time for each of us, and make some plans for conducting our studies and selecting the best leaders for each course.

NOTICE

The theme for the Interconference Meeting of the Woman's Society of Christian Service for November will be *"My Christian Venture in Building a Postwar World."* This will offer suggestions for the use of local societies for their part in planning the peace. Special speakers for the day will include Mrs. Ruth Mougey Worrell and others. *Don't forget the time and place:* November 19, 10:30 A. M., Chapel, 150 Fifth Avenue, New York, N. Y.

Young Women's and Girls' Work

By Helen L. Johnson, *Secretary*

Tear off and send this report to the district Secretary of Young Women's and Girls' Work. Where there is no district Secretary of Young Women's and Girls' Work send this report to the conference Secretary of Young Women's and Girls' Work.

QUARTERLY REPORT OF SECRETARY OF YOUNG WOMEN'S AND GIRLS' WORK

Report for Quarter ending September 30, 1943

Church First Methodist City Portville

District North Conference Maine Jurisdiction Northeastern

Has the Commission on World Friendship been organized within the Methodist Youth Fellowship? Yes

Has the Joint Committee on Missionary Education of Youth been appointed? Yes

Has the adult adviser to the Commission on World Friendship been chosen? Yes

What are some of the outstanding activities of the Commission on World Friendship? Helping to bring a national from the summer conference to our District for a month.

What special interest groups (boys and girls) have been conducted by the Commission on World Friendship? Four periods on a study of the projects of the Methodist Youth Fund. Another group met for a study of Missionary Education Movement emphases

What materials were used in these special interest groups? "The Seed and the Soil", "Rim of the Caribbean", World Outlook, The Methodist Woman.

Have the young people participated in a Church School of Missions? Plans are being made for a School this winter.

What was the amount of the Methodist Youth Fund sent through the local society to the conference treasurer of the Woman's Society of Christian Service this quarter? $23.50

Number of Interest Groups of Young Women and Girls in the Youth Division? 2

Young Women 1 Ages 18-23 Enrollment 17

Girls 1 Ages 15-18 Enrollment 22

Total number enrolled in Interest Groups? 39

What is the average attendance? 30

Does the group use the program materials prepared especially for Interest Groups of Girls? Yes

What other program materials are used? Annual Report of the Woman's Division

Does the group use *The Methodist Woman* to enrich the programs? Yes

Does the group use *World Outlook* to enrich the programs? Yes

List the names of institutions to which the group sent supplies during this quarter. Blodgett Community House, Hazleton, Pa., Bethlehem House, Augusta, Ga.

List the ways in which the group has helped in promoting missionary emphasis in the Youth Division of the church school Preparing missionary worship services in cooperation with the Commission on Worship

Made posters featuring projects of the Methodist Youth Fund.

Remarks:

The World Friendship Commission has already planned to have a Methodist Youth Fund day early this fall

The Joint Committee will meet next week with the Commission on World Friendship to work together in making plans for the missionary emphasis in the coming year

The Interest Group of Girls has purchased the study materials and is meeting regularly

Mrs. John Jones Secretary

63 State Street Address

* The above report is a pattern of the type of report the secretary of young women's and girls' work should send each quarter. A complete jurisdiction and conference report is dependent upon accurate reporting from the local group.

Wesleyan Service Guild

Detroit Guild Defense Work

ALL communities have been affected by wartime migrations. All have sent out, not only their men and women to the armed forces, but families and single men and women to work in other places. Many communities large and small have received these people. Wesleyan Service Guilds face a challenge to reach out to the employed women, especially those not attached to family groups. These women may be in the vast multitudes in the factories, or in the service fields of restaurants and laundries, or in offices, or in one of the professions.

The first responsibility we face is to those who have gone out from our church. We should keep in touch with them, at least until we know that they have made other ties. We can help also in putting them in touch with a church in the new area.

The second responsibility is to those who have come to our church. Ways of welcoming them should receive continuous attention. This would require home visitation of a friendly nature and a real effort to make each one feel at home—a part of the church fellowship. Only as we meet the problem of those at our door can we gain wisdom needed in working with those outside.

The third group to work with are those in our community who have not contacted us. In order to serve, one must know the facts. How many of these women have come to town? Where do they work? What do they do? Where do they live? What problems worry them? What can the church do about these problems? How can the Wesleyan Service Guild help?

Finding these facts can be a part of an interesting Guild program. Interviews with the United States Employment office, the Young Women's Christian Association, Travelers' Aid, local housing authorities, personnel directors in industry and offices, labor leaders, health department, and others who will be recommended locally, can give valuable information. If assignments are spread out to all members it will not make too much for anyone and will add interest for all. Reports of the findings might well be given to an enlarged group including your own membership, interested people in the church and groups from other churches and the community.

Any program attempted should be set up in a spirit of true brotherhood and service "with" their help, not "for" them. Newcomers who have joined us recently can give great help. A general calling program might be undertaken after careful preparation.* Church facilities might be made available, as parlors for reading, bowling alleys, and kitchenettes. Church teas or suppers fill a real need both in providing food and social contacts. Talks, discussions, socials, informal gatherings might attract some who later might join in regular church activities. Publicity can be sent out through the places where they work, the unions, local newspapers, and by word of mouth, which is the most effective.

The final area of responsibility remains. After learning the problems facing employed women, we should work on resolving these problems. Many must be solved on a community-wide basis. We can work in support of other groups both public and private in this solution. And if no one seems aware of a problem it rests with us to arouse concern and leadership in doing something about it.

—*Lena O. York.*

*Specific suggestions for training may be secured from the Guild Office.

Marion Lela Norris,
Secretary

Miss Eleanor Neff,
Defense Worker

Since the inauguration of our defense projects throughout the country one need has loomed very large on the horizon, namely, the contact of the church with employed women in defense areas. Miss Eleanor Neff, New York, N. Y., has been chosen for this special assignment. Miss Neff is a graduate of Hunter College. She also has a Master's Degree from Teachers College, Columbia University. Her experience has been in the Y.W.C.A. with both business and industrial girls. Wesleyan Service Guild units will support this project.

* * * * *

"I mailed a general letter to all Guild units," writes a conference Guild secretary, "explaining the project which the Guild has in connection with the women who are in defense work, and sent a copy to the district Woman's Society presidents, asking them to include a paragraph in their next letter to the local presidents of the Woman's Society in regard to the same project. I asked that the names of all women who had left their churches to go into other centers to work be made up with such information as would be necessary to locate them and mailed to their district secretary of the Guild as soon as they knew of anyone's leaving and could give details. Also I asked that they make every effort to welcome anyone new in their locality into their local groups."

Surplus Man Power

What? Surplus man power today? No indeed, that's just an incomplete statement. What we really want to say is: "Surplus Man Power IS WOMAN."

And that leads us to woman power, and the drafting of that power toward the solution of today's problems. Have you read "Today's Woman," put out by the Committee on Staus of Women, of the Woman's Division of Christian Service? Miss Forsyth tells some ways "the churchwoman can be drafted to help the woman who is now being employed, often for the first time, in these wartimes." And she mentions the Wesleyan Service Guild, because its members, by their training, are especially qualified to help "fit the new woman worker into the world about her, to bring labor and the church closer together, and to build together for a peaceful world."

That's a large order. But doesn't it stir your imagination, and make you want to be up and doing?

Woman power is indeed no longer an experiment. Women are continually proving that they are equal to difficult tasks, that they have initiative, logical minds, organizing ability, the will power to see a job through.

And now we have in our church a Committee on the Status of Women, charged definitely with the task of helping our women discover their place in the world's society, and to assist them "in assuming that position with a dynamic sense of dignity and responsibility." They say: "The church should offer a challenge to all Christian women to consecrate a generous portion of their energies to its total program." We realize the employed woman usually does not have as much time for service in the church as the woman not employed outside the home. Therefore her particular talents should be directed to those tasks for which she is best fitted, so that the limited time she has may count to the full.

The Status of Women Committee is launched on a broad educational program, and is ready with suggestions to help us direct our abilities where they may count the most in service and leadership.

Therefore may I suggest that you:

1. Appoint a Status of Women chairman in your unit —with a committee, if feasible.

2. Look into the study being made by your Woman's Society, on this subject, in conjunction with the national committee.

3. Procure the *Handbook on The Status of Women* (from Literature Headquarters, 420 Plum Street, Cincinnati 11, Ohio, 12 cents per copy).

A study of the Status of Women will be of inestimable value to the membership of the WESLEYAN SERVICE GUILD. It will help us discover our place in the world's society. It will assist us "in assuming that position with dynamic sense of dignity and responsibility." We shall be more capable of accepting the challenge of our church to assist in this task of building toward a peaceful world.

—*Grace M. Hutchinson.*

"Christian Bases of World Order"

"Six Pillars of Peace"† is recommended by the Boards of Education and Missions as the textbook for the course "Christian Bases of World Order."

The pamphlet which came out of the Delaware Conference, "The Church and World Order,"** gives splendid supplementary material.

If your church or community is offering a course on this subject in a Leadership Training School try to have at least two Guild members (more if possible) enroll and report to the Guild.

If no course is being offered at present, the Christian Social Relations and Local Church Activities Committee of the Guild can secure copies of these pamphlets, and pass them to members to read before a set date.

The reports resulting from either the leadership course or the reading can form the basis for a discussion of the "Christian Bases of World Order," which should lead into specific Guild action.

The Woman's Society of Christian Service or employed women's groups in the community may well be invited to join in this Guild program.

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Chairmen: Christian Social Relations and Local Church Activities—Be sure to read the pages for this department in this issue, and present the items at your next Guild meeting.

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For units desiring suggestions for work in defense areas, a mimeographed report of the Guild defense work in Detroit is available at the Guild office on request, 150 Fifth Avenue, New York 11, N. Y.

†The Methodist Publishing House, 20 cents.
**The Methodist Publishing House, 15 cents.

To secure a copy of a bill introduced in Congress, write:

1. Clerk of the Document House, U. S. Senate or House of Representatives, Washington, D. C. Give number of bill.

2. Sponsor of the bill. Give number and purpose of bill.

3. Your own congressman or state senator.

4. Bureau of Public Inquiries of Office of War Information. It has at least one copy for consultation, often additional copies.

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From a conference Guild secretary's newsletter: *"Urgent Appeal!"*

"Perhaps you have already heard that thirty-two of our women missionaries in China are in concentration camps. This includes two from our own conference. Inflation has gone so high that they cannot begin to live on their meager salaries. It costs $5 per day there now to keep a missionary alive. The Woman's Division has voted to double the salary of our missionaries there, which means we must raise $900 extra this fall to keep them from starving. I feel sure when your Guild really knows and understands the desperate situation, the women will want to have a share in relieving it. If our boys on the firing line should cable they had no ammunition, would we refuse them? This call has come for help for our daughters from our own conference who are there representing Jesus Christ and us. Let us send ammunition for Peace. Some of our missionaries in China have sold their mothers' rings and the coverings off their beds in order to have food. Surely we who are so blessed here will not fail those who are suffering so there. Remember this $900 from our conference *must* be above our pledge, but it will be a wonderful project for our conference this fall. How much will your Guild give? I hope it will be a sacrificial gift, even if you give until 'it hurts.' Just send this extra money in with your next report to the conference treasurer, and mark it 'China Emergency Fund.'

"With St. Paul, we must 'Press on toward the mark of our high calling.'"

* * * * *

Each Guild member will wish to have a part in *World Community Day,* a co-operative, interdenominational enterprise, studying "The Price of an Enduring Peace."

Guild Officers for 1944

The officers of the local unit should be elected at the November meeting, and installed at the December meeting of the Guild.

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See the dramatic program elsewhere in this issue, "The Lord's Song in a Strange Land."

Book Lover's Corner

James Burke. MY FATHER IN CHINA. Farrar & Rinehart, Inc., 1942. $3.

Fifty years a missionary in one Chinese city, William Burke is "a real human being, full of keen Irish humor, to whom religion is a living and vital force."

Elizabeth F. Lewis. WHEN THE TYPHOON BLOWS. Winston, 1942. $2.

A dramatic picture of present-day China as Li Thirty-nine meets the crises following invasion and sees why and how the people of China must become united.

*CHRISTMAS STORIES IN VARIOUS COUNTRIES AND CELEBRATIONS AT OUR MISSION STATIONS. 15 cents.

*THE GIRL WHO WALKED WITHOUT FEAR (Chinese Christian in America). 10 cents.

*THE PLACE WHERE THE YOUNG CHILD LAY (Story of the Black Madonna). 5 cents.

*May be secured only from the Guild Office, in mimeographed form.

The Lord's Song

A Playlet Based on the Program Theme for 1944

By Tracy D. Mygatt

Time: The present.

Place: Helen Upton's living room.

Characters (in order of appearance): Helen Upton, Captain Upton's wife; Miss Nancy Price, a trained nurse; Dr. Mary Gordon; Estelle Maria Fernandez; Ho-Ming; Edith Scott; Kitty Sears, a very small girl; Miss Janet Willis, a deaconess; Sita.

(Note.—*Native costumes for the young women from the mission field obviously would add color, and are, the author believes, easily procurable at Costume Bureau, 740 Rush Street, Chicago, Illinois. If necessary, they may be eliminated, or some of the girls may be in native dress, others not. The staging of the little play is simple and the author hopes it can be widely—and usefully—given.*)

Scene: The curtain rises on the simply set living room in Helen Upton's room in a small town of the United States. Helen, who has been ill, and is still tired and depressed, lies on a couch, left center, eyes closed. She wears a becoming housecoat, and is covered by a light throw. Nancy Price, a girl (like Helen) in her twenties, alert and cheerful, dressed in white nurse's uniform, sits at window, right, sewing.

HELEN (*her naturally sweet voice fretful*): When *do* you suppose the doctor will get here, Miss Price?

NANCY (*briskly, but not unkindly*): The minute she gets time I expect. You know this is Clinic Day.

HELEN: 'Seems to me it's always something—yesterday she didn't come at all because Mrs. Green's baby took so long in arriving!

NANCY (*smiling*): Well, at that, it was harder on Mrs. Green than on you, now, wasn't it, honey?

HELEN: 'Reckon it was. But when you're sick, you'd like a *little* attention from your own doctor!

NANCY: I know you would, my dear. But you're just not the only one, are you? And you're so much better. You know I told you when I came, I'd have to be pushing off soon to Santo Domingo.

HELEN: I don't know how I'll ever get along without you!

NANCY: Oh, come now, Mrs. Upton, you ought to be glad I'm going to one of our own church hospitals! Why, you told me you're on the committee that raises funds!

HELEN (*wearily*): Oh, yes, I am. I believe in hospitals all right, and I used to be proud that we Methodist women had so many right here at home, and from Santo Domingo to Alaska! But somehow, when you're sick yourself—

NANCY (*going to her and shaking up the pillows*): Sh—honey. I know it's natural, but truly you'd feel better if you thought more about other folks.

HELEN: Thank you, Nancy. You mean—if I could "sing the Lord's song in a strange land"? Sickness is a "strange land"—a kind of exile—and even those Hebrews couldn't sing then. Don't you know they hung up their harps on the willow trees.

NANCY (*laughing as she goes back and resumes her sewing*): Well, don't know but what I'd do the same, for all the good a harp'd be to me! (*Then, trying again to interest her patient*): But it's a wonder the way some of those refugee Jews manage to keep their spirits up, even when they're so far away from home, and can probably never go back! Forever doing things for folks in worse trouble than themselves. *They* sing the Lord's song, all right. I—

(*Nancy breaks off at a ring of the bell and hurries to door.*) Well. What do you know? Here's the doctor now! (*She ushers in Dr. Mary Gordon, an attractive woman in early middle age. She carries a physician's bag, and goes quickly to Helen, who slightly raises herself on pillows, then sinks back, smiling.*)

HELEN: My, but I'm glad to see you doctor. 'Thought you'd never come!

DR. (*sitting in straight chair Nancy places by couch*): Well, so did I, for a while. How's my star patient today?

HELEN: Still weak as a kitten! And if I'm your star patient, I'm sorry for your reputation. For I can't see that medicine's doin' me one atom of good! Sorry, but it's a fact.

DR. (*feeling Helen's pulse, and studying her shrewdly*): Then I guess it's time we switched to another.

HELEN: Will it taste as nasty as the last?

DR.: Um—I'd scarcely say so. But that depends on you.

HELEN (*rather intrigued*): On me? The taste of the medicine? That's a funny thing to say!

DR.: Oh, I've no objection to saying funny things. (*She turns to Nancy*): Now, let's see, nurse, from all I hear, Mrs. Upton's always worked hard at church projects, hospitals, schools, and missions. I have a hunch she misses it all, and that's what's holding her back now. Right?

NANCY: Right. I was just telling Mrs. Upton, if she could take an interest—

HELEN (*between resentment and self-pity*): Don't either of you want me to get well *first?*

DR. (*gently*): My dear, we want you to get *well!* I've done what I could for you—so has Miss Price. Now let's see what a Mexican girl can do!

HELEN: *Mexican?* Do you mean a *Mexican nurse?* (*In growing alarm*): Not a Mexican *doctor,* I hope?

DR. (*laughing*): No, not a nurse, not a doctor! Though they have just as good ones as we have ourselves. I believe, when I ran into her just now over at the church, I did glimpse a Mexican guitar. Any objection to *that?*

HELEN: Not a bit. Will she play it? It might be sort of cheerful—

DR. (*as she goes to door, smiling*): It'll all be "sort of cheerful," if you ask me! (*Then speaking to someone outside, her usual brusqueness softened*): Forgive me for keeping you waiting, but I had to prepare my patient. Will you come in now, please, Senorita?

(*Dr. Gordon flings door wide, and a pretty girl, dressed in gay Mexican costume, flowers in her black hair, and carrying a guitar, enters. At sight of Helen, who has raised herself on pillows, she pauses sympathetically.*)

DR.: This is Senorita Estelle Maria Fernandez—and this, my dear, is Mrs. Upton.

HELEN (*at once charmed, stretching out her hand*): What a delightful name! And how kind of you to come and visit me, Senorita.

ESTELLE (*taking Helen's hand shyly*): The pleasure is mine, Senora. I am so sorry you are ill.

HELEN (*smiling, motioning Estelle to a chair, as Dr. and Nurse watch, well pleased*): Oh, I'm much better, thank

you. And I'm sure that guitar of yours would make me feel better yet. Will you play something, perhaps—and sing? And how do you come to be in that enchanting costume?

ESTELLE: Three questions at once, Senora! They tax my English. I am no professional musician, you know—I play only ver' little (*if feasible, Estelle may here play and sing a simple Mexican village song*). Forgive, Senora. The guitar is for the picture—so is my dress. You see, I—we—(*she hesitates, questioning Dr. Gordon with her eyes*). It happens that some of us are visiting your country, and we—we were going to be photographed at the church. You see, I am graduate of your school near Mexico City—and—

HELEN (*eagerly*): Really? You are a graduate of one of our own rural schools? But how interesting, Senorita! Why, we're studying about the schools this very summer! How lovely to meet you!

ESTELLE: Thank you, Senora. But if the Doctor permits—she who is with me is—

HELEN (*more and more interested*): She—? Who?

NANCY (*laughing, as at a sign from Dr., she goes to door*): Another girl, honey! (*She speaks to the waiting figures in the hall.*) Come in, please. Sorry to have kept you—(*Nancy slips quietly out, and Ho-Ming, a young Chinese girl, in formal native dress, enters. Dr. draws the newcomer toward Helen, who is now sitting eagerly on side of couch.*)

HELEN: Oh, I *am* delighted. Won't you please sit down and tell me if I'm dreaming! (*She points Ho-Ming to a comfortable chair.*) It seems to me we ought to have—er, let's see—jasmine tea, and tortillas only as I've neither of these, what about the old-fashioned American oatmeal cookies a friend brought me this morning? They're around somewhere. (*Catching sight of them on small table, right, Helen rises briskly and passes them, smiling to her guests.*) Here we are! (*Taking one.*) Mm—! I don't know when anything's tasted so good (*as she munches cookie*)!

DR. (*in a low voice*): My new medicine seems to be giving you a new appetite. Now, let's see—I believe Miss Ho-Ming comes from one of our biggest social-evangelistic stations in China. Where did you say it is, Miss Ho?

HO-MING: Well, it's not very far from Chungking, and oh, it *is* wonderful to have the work going forward so well and to see Christian lives being *built*—not *destroyed*.

HELEN: Yes, your country has faced terrible things for a long while!

HO-MING: Do you know what comforts me, Mrs. Upton?

HELEN: No, my dear—but I know we'd all like to hear.

HO-MING (*simply*): Well, it's just this—that I cannot believe that those terrible Japanese war lords reflect the *real* Japanese!

DR.: I believe you're right. For there is Kagawa, and thank God for him.

HO-MING: Yes, when I was still a child, I remember my mother's telling me how he had come to China, and at a great risk to himself, begged forgiveness for his people. And later, a whole fellowship of Japanese Christians came to China to beg pardon in the same way.

HELEN: I know. Well, America, too, should ask forgiveness of China for sending Japan all that scrap iron!

HO-MING (*torn between politeness and truth*): We know that many Christian Americans tried to stop it. That, too, comforted the native Chinese in our evangelistic work.

HELEN: I guess our medical missionaries know something of what it costs to put a sick human body together again—in Africa, for example.

DR.: Africa—my land, yes! That's where we've got a man-sized field. Modern medical science up against every variety of ignorance and superstition, not excepting witch-doctors!

HELEN: It seems as if in Africa, more than most places, it's all "between tears and laughter," as your Chinese saying has it, Miss Ho. Do you all remember the story in our program booklet about the wizened old grandmother in Nyadiri who danced for joy, and tried to make the missionary dance, too, after she'd saved the twin babies? And just a page or two before that, there's one of the most touching stories I've ever read.

ESTELLE: Tell us, Senora, please—

HELEN: You must read it yourselves—how a father and mother in one of the little Congo villages came one Sunday morning and dedicated their baby boy to the Lord. And then, a few weeks later, the baby died. And the father wrote a letter to his teacher. Wait—(*Helen picks the program booklet off the table*)—let me read it to you in his own words (*quote—page 50*): "I didn't think when I promised to call my child God's child that he would take him away so soon, but he died yesterday. We could do nothing. There is a great sorrow in our hearts, but our sorrow is not all sorrow, for we know he has gone where Jesus is. But I write to ask you to pray for us, lest our sorrow overcome us and our faith fail."

HO-MING: Now that is what I would call a spur to—to "the race that is set before us."

HELEN: Yes, I guess we'd all be better stewards—we'd save lots more of our money from silly personal wants if we could hear that father tell his story!

DR. (*vigorously*): You bet we would. (*Then, smiling at Helen*): Feel strong enough to see somebody else?

HELEN: I sure do.

DR. (*going to door*): Well, you mustn't overdo it! I've warned everybody not to stay long.

ESTELLE (*as Dr. opens door*): What a charming doctor to have, Senora—to arrange reception like this!

HELEN (*smiling assent*): And she called it—she called all of you—*my new medicine!*

(*They are all beaming as Dr. re-enters, with Edith Scott, a student, who has with her little Kitty Sears.*)

DR.: Well, everybody, I've got to run along directly, so I won't stop for introductions—but this is Edith Scott, one of our own Methodist students. And this young lady is Miss Kitty Sears!

HELEN (*shaking hands*): Why, Edith, how good to see you again. Have a cookie. (*Patting Kitty, as she shoves her, nothing loath, to cookie jar.*) I don't think they'll hurt Kitty—just plain American oatmeal cookies—though I declare by this time they have become quite international!

EDITH (*munching, with a warm look toward the visitors*): I should say! Now let me see—Mexican and Chinese. Welcome to both of you. But since I promised Dr. Gordon I wouldn't stay but a moment—

HELEN: Oh, at least tell us if you like your school.

EDITH: Like it? It's swell! I must say the Methodist women are doing an A No. 1 job on us all. We study everything from the Bible to the economic status of women. They're doing a swell job on the "Infants," too. Hi, Kitty. Like your nursery school, darling?

KITTY (*breaking from the affectionate arms of them all*): Gimme cookie. Kitty wants nuvver cookie!

DR. (*laughing*): What manners! Senorita—*you* ought to take this baby in hand, and teach her the rudiments of politeness! (*Then, briskly but warmly, she shakes hands with them all, pausing a moment beside Helen.*) Well, how do you like my new medicine, huh?

HELEN: Oh, it's *good.*

DR.: Mm, I rather thought so myself. Well, only two more coming—then Miss Price will be back from her airing, and put you to bed. And you're to *sleep.* Hear?

HELEN: I will, doctor, no fear. And—thank you. And maybe I'll sing a bit—in my dreams—now I'm hearing "the Lord's song" so clearly!

DR. (*to visitors as she goes out*): I've phoned them you'll be a little late because you stopped to do a good deed.

ESTELLE (*as door closes*): For me, I ver' much wish good deeds always be so pleasant, Senora.

HELEN: Thank you, my dear. (*She turns to them, eyes shining*) You—you can't possibly know how much you've helped me! It wasn't so much illness, I think, as discouragement. You see, my husband is wounded—ten thousand miles away—(*as they murmur sympathy*). And beside that, always crouching before me day and night—the *war.*

HO-MING: Ah, yes. The war! We women must build a world without war. We must plan now for World Government.

HELEN: Yes, and that planning—that work *now* is truly singing the Lord's song in a strange land, as Bishop McConnell said in that beautiful sermon—"in time of war we're to talk of peace; we're to prepare for peace."

(*Once again the bell rings. Estelle hurries to open the door. Miss Janet Willis, a Deaconess, enters. She is followed by Sita, a distinguished-looking slender girl, in native Hindu sari and veil. The visitors rise, smiling greetings to the friends they have already met.*)

DEACONESS (*shaking hands with Helen*): Why, Mrs. Upton, how much better you're looking!

HELEN: Oh, and I *am* better. It's not just looks—these dear girls have brought me so much! And now you, and—(*She hesitates, smiling at Sita.*)

DEACONESS (*drawing the Indian forward*): And Sita. This is Mrs. Upton, my dear, the young woman who has done so much for our church work. Suppose, Sita, that you tell her what the Medical Mission in India has done.

SITA (*gently*): Oh, I doubt if I can! Can I, with untutored hands, paint the sunshine that shone into our darkness? (*Deeply moved.*) I have heard my mother say, taught by her mother, that when Clara Swain first came to India, so many years ago, and began to heal our women, far and wide, so that they began to come from distant villages, it was as if the great Lord Buddha himself had sent her! And the—then they came to know the truth, they knew she had been sent by the Christ.

DEACONESS: Indeed, he would have loved her, Sita. For as she healed, she put the little ones back into their mother's arms—those numberless little ones that would have died in babyhood—often at birth—except for her!

HELEN: And the courage it took to go out to India a hundred years ago! No wonder we remember her in our program work this (next) fall!

HO-MING: We know about Dr. Clara Swain in China—for she was the first medical missionary to the women of the Orient!

DEACONESS: I have been thinking, that we should sort of blaze a trail through the jungle of *war* as she did through the jungles of the world.

HELEN: Oh, yes—we were just talking of that when you came, Sister.

DEACONESS: You know deaconesses do all kinds of work, but I myself serve in a Methodist settlement. And I feel it so, there. So many people, of so many nations. All one people here in America. Why shouldn't they be one people, all bound together, in the world?

HO-MING (*echoed by the rest*): Yes! Yes!

DEACONESS: We know the Declaration of Independence was a glorious document, but there's something more to add—there's a declaration of interdependence! We must give up isolationism. It's cost us too much, too cruelly! We mustn't let this war end as the last one did, with the war won and the peace lost! We must give up national sovereignty where it hurts other countries. Oh, let's pray God to help us build a true World Federation—where the value of each human personality is felt just as Christ felt it and taught it long ago.

HELEN: Why, that's really the democratic principle, the federal principle, each person as the unit—just as our own Founding Fathers felt it a hundred and fifty years ago. And we must take that message to Washington. We mustn't be satisfied with anything less!

DEACONESS: Yes, and that's the singing of the Lord's song in a strange land. We *can* sing it! And we shall. It isn't theories or victories on the field of battle that make the change. It's ". . . . the devotion to a vast ideal that in the end comes out into expression and becomes the real fact."

HELEN: It's the very core of our Christianity—realizing that all men are brothers. Because—why, because God made of one blood—*one blood*—all nations of men!

"The Price of an Enduring Peace"

(*Continued from page 16*)

Willkie found the same thing true of many places he visited in his world tour; everywhere missionaries have created a "reservoir of good will." The Vice-President of the United States, Henry A. Wallace, looking at world-wide destruction and desolation, looking also at heroic efforts at relief and reconstruction, calls the missionary enterprise the "last best hope of earth."

If it is men and women of Christlike spirit who are the last best hope of earth, our place in building peace is plain. We must enlarge and strengthen our whole missionary enterprise, both here and overseas, and we must be missionaries ourselves. We are to practice among nations the principle of unselfish sharing which is the essence of our religion. We are to keep the Golden Rule as it relates to nations as well as to individuals. In the world family of nations, as well as in our own individual households, we are to follow the Bible precept, "Let all that ye do be done in love."

Jurisdiction News

Central Jurisdiction

FELLOWSHIP, inspiration, study, and recreation are essential to a well-balanced Christian life. Every one of these essentials was enjoyed by the two hundred and one women from eighteen states representing sixteen conferences of the Central Jurisdiction, when they met at the Gulfside School of Missions and Christian Service, August, 17-24.

The three Approved Study Courses for Woman's Societies of Christian Service for 1943-1944 were offered. "The Church and America's Peoples" was taught by Miss Thelma Stevens.

Mrs. Velma H. Maynor taught the course on "Christian Ventures in Learning and Living."

Miss Mary DeBardeleben, through the course on "The Problem of Suffering," revealed to us the effective use of the Bible when a plan of study is followed.

The Woman's Society of Christian Service Workshop was under the able leadership of Miss Lillian V. Warrick, field worker.

Among the interesting features offered by the secretaries and other representatives of the Wesleyan Service Guild was the impressive sunrise service on the Gulf on Sunday morning. This, and the seminar on the work of the Guild was led by Miss Marion Lela Norris.

Since Young Women's and Girls' Work was stressed this year, Miss Dorothy Weber offered a special course—"Becoming World Christians."

Various phases of the work was presented in form of skits during the week. Mrs. G. W. Carter, Jurisdiction Secretary of Young Women's and Girls' Work, assisted in these presentations.

Women of the Central Jurisdiction expressed a deep appreciation for the fine leadership of Miss Florence Teague, Dean of the school. Miss Teague came to us from the staff of the Board of Education.

—Matilda A. Saxton, *Conference Secretary Christian Social Relations and Local Church Activities.*

North Central Jurisdiction

THE city bus had loaded its passengers and as it drew away from the curb a young woman dashed around the corner. The driver stopped the bus and reopened the gates and as she stepped aboard the young woman said, "Thank you *so much.*" Two blocks farther down the street another person was speeding toward the stopping point. Again the obliging driver waited and again we heard a breathless, "Thank you *so much.*" As we proceeded on our way we meditated on the upsurge of gratitude expressing itself day by day over this wide land of ours in the exchange of common courtesies.

Recognizing and expressing gratitude for unmerited benefits cannot be overdone and the habit if cultivated, may become a mellowing influence as well as a generosity-generating power. However we must guard against feeling that we are persons of privilege and include in our thanksgiving to our God, gratitude for blessings which would so denote us.

For what then can one be truly thankful? First, should we not always be grateful for the life which demonstrated sincerity, endurance, courage, justice, compassion, faithfulness, mercy, and love, and still guides us into communion with our Father—the life of Jesus the Christ? Then may we not include the possible glorious relationships of life—parenthood, companionship, family life, fellowship and friendship, corporate work and play—possibilities if not actualities for the entire human family. To this we add the joy of service in securing these blessings for those who do not realize them.

May we not thank God that through some mysterious alchemy of his, that enrichment of some sort can always be found in the tragedies of life? Grief, separation, sorrow, heartbreak and pain always have a thread of gold running through them if we but have eyes, and hearts, to see. Patience, understanding, and sympathy come only through suffering of some kind. In fact, all things which promote in any way God's purpose in the world may be incorporated in our prayer of thanksgiving.

Ought we not to think earnestly about our Thanksgiving this year, and make it truly a time of giving thanks for blessings from God, and then willingly accept the resulting call to greater sharing of those blessings which have become reality for us?

If we do this the Upsurge of Gratitude for the realization of God's presence in our lives and for the possibility of communion with him will be our supreme Thanksgiving.

—Elizabeth Stewart Stansell,
Spiritual Life Chairman.

Northeastern Jurisdiction

CHRISTIAN youth is already hearing the challenge of a new day beyond this terrible conflict. With thoughtful hearts they are facing the fact that the kind of a day it will be must rest largely with them. These young people of ours know only too well that if nations are to be reconciled, if a fair and just and durable peace is to be made and *kept,* the Christian ideals of brotherhood and love must become a permanent part of that way of life along which men of every race and creed and nationality will walk together into the future.

As youth leaders, then, we must sense our peculiar responsibility at this time—the responsibility of studying the youth situation of *each* church. No two groups of young people are alike. They cannot always be approached from the same angle. But they all need today the prayers and the practical aid of those who are well grounded in the Christian faith.

This has become one of our major responsibilities as a Woman's Society of Christian Service. Through the great youth missionary program which is supported by the Methodist Youth Fund, in which we share, our young people have a splendid opportunity for practical demonstration of their belief in a new world order. Here is the chance for a personal contact with the greatest of those forces which will have a bearing upon the future—the spread of the Christian gospel to all men.

We, their leaders, must be enthusiastic about this program and about the fund. It must "come alive" for us, and we in turn must help it to come alive for them. Young people are not easily stirred by vague generalities, yet how quickly does the youthful heart respond, is the sense of adventure stirred, when dollars and cents take on flesh and blood. Through a study of the wealth of splendid materials put out by the World Friendship Commission, and the program provided for our Girls' Interest Groups entitled "Youth in a World of Opportunity," the Methodist Youth Fund may indeed become a living, breathing thing.

—Ethel M. Pimm, *Secretary of Young Women's and Girls' Work.*

Women Delegates to General and Jurisdictional Conferences (Continued)

Northeastern Jurisdiction

Erie Conference—General Conference: Mrs. Bruce S. Wright, 707 Sassafras St., Erie, Pa.
Reserve to Jurisdictional Conference: Mrs. C. S. Hart, New Wilmington, Pa.

New Jersey Conference—General Conference: Mrs. Henry Ebner, 3541 Pennsylvania Ave., Merchantville, N. J.
Jurisdictional Conference: Mrs. Bertha Allgood, 728 Wesley Ave., Ocean City, N. J.
Reserve: Mrs. H. Detwiler, 1420 Kaighn Ave., Camden, N. J.

West Virginia Conference—General Conference: Mrs. Ward M. Downs, 811 Short Ave., Fairmont, W. Va.
Jurisdictional Conference: Mrs. M. S. Collins, 1159 National Rd., Wheeling, W. Va.

Southeastern Jurisdiction

Kentucky Conference—General Conference: Mrs. R. T. Brown, 820 W. Main St., Shelbyville, Ky.; Mrs. J. H. Spilman, 344 Lexington St., Harrodsburg, Ky.
Reserve to Jurisdictional Conference: Mrs. Elmer Wallace, Carrollton, Ky.

Louisville Conference—General Conference: Mrs. A. C. Johnson, 3622 W. Broadway, Louisville, Ky.
Reserve to Jurisdictional Conference: Mrs. G. W. Hummel, 227 N. Main St., Madisonville, Ky.

Central Jurisdiction

Washington Conference—General Conference: Mrs. Florence E. Gaither, 919 N. Carrollton, Baltimore, Md.
Jurisdictional Conference: Henrietta L. Jackson, 227 R St., N. W., Washington, D. C.
Reserve: Lillie Jackson, Baltimore, Md.

North Central Jurisdiction

Northwest Iowa Conference—General Conference: Mrs. W. M. Hubbard, Le Mars, Iowa.
Jurisdictional Conference: Mrs. J. E. Feller, Spirit Lake, Iowa.
Reserves: Mrs. Earl A. Roadman, care of Morningside College, Sioux City, Iowa; Mrs. J. C. Buthman, 3811 Garretson Ave., Sioux City, Iowa.

Southern Illinois Conference—General Conference: Mrs. Alice Avery, Bethalto, Ill.
Jurisdictional Conference: Miss Mae Paul, Alton, Ill.

Wisconsin Conference—General Conference: Mrs. John Law, 43 E. Division St., Fond du Lac, Wis.
Reserve to Jurisdictional Conference: Miss Alma Huppert, Pardeeville, Wis.

South Central Jurisdiction

Kansas Conference—General Conference: Mrs. H. E. Werner, 1290 High Ave., Topeka, Kan.; Dr. Mary Shannon, 314 Greenwood Ave., Topeka, Kan.
Jurisdictional Conference: Mrs. O. W. Prince, 425 W. Fourth, Holton, Kan.
Reserve: Mrs. Harold Soulen, 112 E. Third, Chanute, Kan.

Missouri Conference—General Conference: Mrs. Wilbur Longstreth, Memphis, Mo.
Reserve to Jurisdictional Conference: Mrs. Thomas Simpkins, Mrs. J. F. Van Hooser, St. Joseph, Mo.

Nebraska Conference—General Conference: Mrs. Charles W. Mead, 5122 Davenport, Omaha, Neb.
Jurisdictional Conference: Mrs. Vere L. Olsson, Lexington, Neb.; Mrs. Otto Hackman, 4327 Starr St., Lincoln, Neb.; Mrs. Beulah C. Isaacs, Louisville, Neb.
Reserve: Mrs. J. L. Jay, 608 G St., Fairbury, Neb.; Mrs. Ora S. Miller, 1706 12th St., Gering, Neb.

St. Louis Conference—General Conference: Mrs. J. D. Bragg, 3666A Montana St., St. Louis, Mo.; Mrs. F. L. Wright, 707 N. Forest Ave., Webster Groves, Mo.
Jurisdictional Conference: Mrs. F. L. Davis, 6123 Westminster Pl., St. Louis, Mo.
Reserve: Mrs. J. Riggs, Cape Girardeau, Mo.

Southwest Missouri—General Conference: Mrs. Fred A. Lamb, 6635 Edgevale Rd., Kansas City, Mo.
Jurisdictional Conference: Mrs. H. R. Farmer, 610 E. Page, Springfield, Mo.
Reserve: Miss Lottie Ferguson, Oak Grove, Mo.; Mrs. V. H. Nixon, 1702 Moffett, Joplin, Mo.

We're All Americans

(*Continued from page 8*)

TONY (*standing*): These poles are kinda heavy on my neck, but it's all right. (*Doorbell rings.* BOB *goes to door.* PAUL *follows him. A boy's voice says, "We want to see Tony.*)

BOB (*importantly*): I don't think Tony should come to the door!

PAUL: He's just got over the shock.

BOB: Come on in. (CHUCK *and* MART *enter.*)

CHUCK: Tony, we've come to 'pologize.

TONY: Aw, that's all right.

MART: Tony, have you seen the evening paper?

TONY: No, we don't take the paper. Why?

CHUCK: Oh, there's a picture in it you might like to see! (*Handing him the paper.*)

TONY (*takes the paper and looks at it. The other boys crowd around his chair. He looks up in a surprised, dazed fashion.*) Why, that's Joe! That's our Joe!

MART: Of course, it's Joe! (*With enthusiasm. The other boys read over* TONY'S *shoulder.*)

Bob: Downs four planes!

Paul: Extra-ordinary feat! Will be decorated!

TONY (*standing up. Speaks excitedly*): Say, can I take this paper home to show Mom?

CHUCK: You sure can! We're all goin' to your house. My dad's got his car out here. He'll fix your arm. Come on.

MART: His dad's a doctor, you know. (*An auto horn is heard several times.*) He's blowin' the horn for us!

CHUCK (*starts out, and then comes back and lets* TONY, PAUL, *and* MART *precede him. He speaks to* BOB, *who is trying to straighten the room.*) Gee, it's something to have a brother like that! Bob (*speaking rather hesitantly*), can't we organize the club tonight?

BOB: You bet we can.

MRS. LOW (*She and* AUNT GINNIE *enter carrying a basket with metal utensils, rubber, etc., in it. It is a bushel basket. They set it on the floor, then look around.*) What's all this?

BOB (*rushing out of the door, he gets their paper which has been thrown on their porch. He comes back in and hands it to* AUNT GINNIE, *who is standing near the door.*) Look on the front page! We're all goin' down to Tony's now. We're goin' to organize the club tonight. (*Shouting as he leaves*): The American Cosmopolitan Club!

(AUNT GINNIE *opens the paper and sits down to look at it.* MRS. LOW *goes to the door to look out.*)

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By Mrs. George W. Keen, *Publication Manager*

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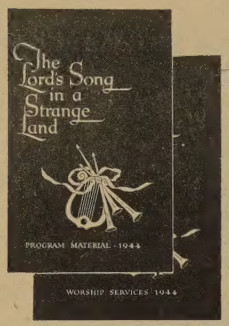

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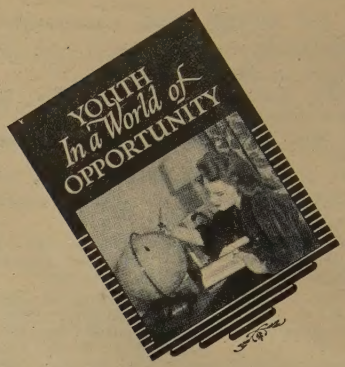

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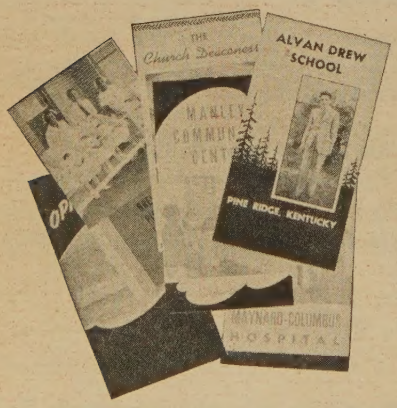

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